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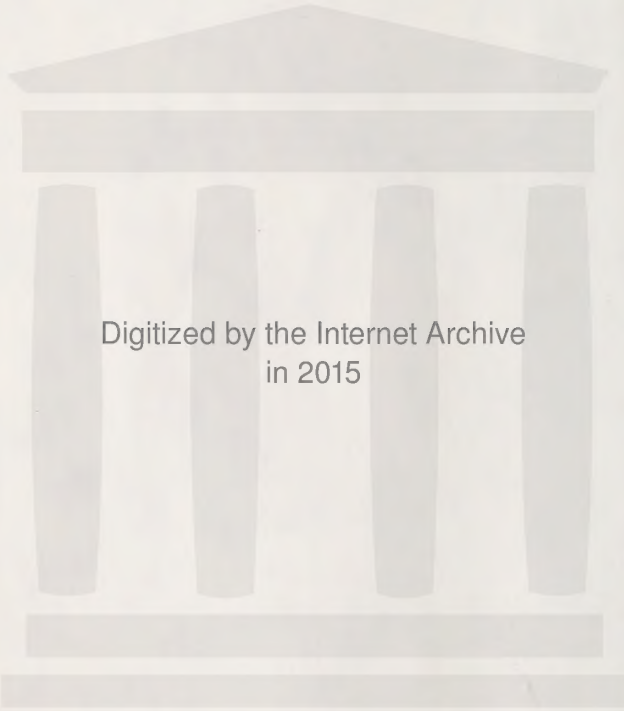
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A HISTORY OF THE  
BOOK OF COMMON PRAYER.



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A HISTORY

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BOOK OF COMMON PRAYER

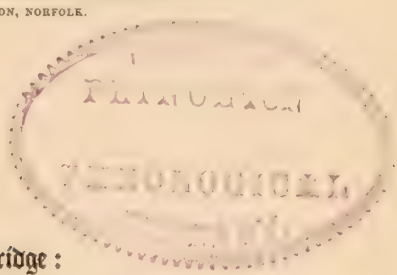
WITH

A Rationale of its Offices.

BY THE

REV. FRANCIS PROCTER, M.A.

LATE FELLOW OF ST CATHARINE'S HALL, CAMBRIDGE;  
VICAR OF WITTON, NORFOLK.



Cambridge :

MACMILLAN & Co.

1855





TO  
THE REV. J. J. BLUNT, B.D.

MARGARET PROFESSOR OF DIVINITY IN THE  
UNIVERSITY OF CAMBRIDGE,

*This Volume,*  
INTENDED TO PROMOTE THE STUDIES OVER WHICH  
HE ESPECIALLY PRESIDES,

IS DEDICATED  
AS A SLIGHT MEMORIAL OF RESPECT AND ESTEEM.



## PREFACE.

THE History and Rationale of the Book of Common Prayer are subjects which have been already treated by numerous writers of distinction. At the time, however, when the present series of Manuals was projected in the hope of supplying wants expressed on every side by students in Theology, it did not appear that any one of the existing volumes, taken singly, was available for the desired object. During the greater part of the past century, Wheatly's *Rational Illustration* was the chief source of knowledge on liturgical subjects, and notwithstanding its obvious blemishes and defects was very generally read. But in the course of the last twenty years the whole question has been re-opened by divines of greater learning, and more accurate research; and it is mainly with the view of epitomizing their extensive publications, and correcting by their help the errors and misconceptions which had obtained a currency amongst us, that the present volume has been put together. The materials, out of which it is composed, lie scattered in the older works of Strype, Nicholls<sup>1</sup>, and Comber<sup>2</sup>, and

<sup>1</sup> Nicholls, *Commentary on the Book of Common Prayer*, 2nd ed. 1712.

<sup>2</sup> Comber, *Companion to the Temple*, 2 vols. 1701. Bishop

Sparrow's *Rationale* has not been referred to, from the feeling that his excellent little volume will be in the hands of every student.

in those of more recent date which have resulted from the investigations of Dr Cardwell<sup>1</sup>, and Messrs Palmer<sup>2</sup>, Maskell<sup>3</sup>, Clay<sup>4</sup>, and Lathbury<sup>5</sup>.

The Author has of course been under the necessity of touching many questions which have always given rise to controversy; some of these relating to differences of opinion in the Church itself, and others to more serious disputations which maintainers of the Prayer-Book hold with its opponents. On the former class of controversies he claims for himself the liberty of giving free expression to what he believes to be the truth; while in reference to the latter, as might naturally be

<sup>1</sup> Cardwell, *Documentary Annals*, (1546–1716), 2 vols. Oxf. 1844.

— *Synodalia*, Articles, Canons, &c. (1547–1717), 2 vols. Oxf. 1842.

— *History of Conferences*, &c. (1558–1690), Oxf. 1841.

<sup>2</sup> Palmer, *Origines Liturgicæ, or Antiquities of the English Ritual*, 2 vols. Oxf. 1836.

<sup>3</sup> Maskell, *The ancient Liturgy of the Church of England, according to the Uses of Sarum, Bangor, York, and Hereford, and the Modern Roman*, Lond. 1846.

— *Monumenta Ritualia Ecclesiæ Anglicanæ, or Occasional Offices*, &c., 3 vols. 1846, 7.

<sup>4</sup> Clay, *Liturgies and Occasional Forms of Prayer set forth in the reign of Queen Elizabeth* (Parker Society), 1847.

— *Private Prayers, put forth by Authority in the reign of Queen Elizabeth* (Parker Society), 1851.

— *the Book of Common Prayer Illustrated*, Lond. 1841.

— *Historical Sketch of the Prayer-Book*, Lond. 1849.

<sup>5</sup> Lathbury, *History of Convocation*, 2nd ed. 1853.

To the above must be added, *The Book of Common Prayer, with Notes*, &c., a reprint of the 'Sealed Books' (Ecclesiastical History Society); and *The Book of Common Prayer*, printed from the MS. attached to the Irish Act of Uniformity (Eccl. Hist. Soc.), 3 vols. 1849. Much light is also thrown upon the early history of the Prayer Book by the series of *Original Letters relative to the English Reformation*, published by the Parker Society, 2 vols. 1846.



expected, he makes no effort to conceal his prepossessions for the doctrine and ritual of the Church of England.

A pleasing duty now remains,—to thank those friends of the Author who have given him the benefit of their suggestions, and examined for him such references as lay beyond the compass of his own library. He would especially mention the Rev. C. Hardwick, and the Rev. J. S. Purton, Fellows of St Catharine's Hall, whose kindness in this matter is accepted as an evidence of true friendship, worthy of the members of their ancient brotherhood.

WITTON VICARAGE,  
*The Feast of the Circumcision, 1855.*



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# A HISTORY

OF THE

## BOOK OF COMMON PRAYER.

### CHAPTER I.

#### *Service-Books of the English Church before the Reformation.*

‘According to these various uses (various yet harmonious) the Holy Eucharist was celebrated in England until the year 1547. Their origin cannot be attributed merely to man’s ingenuity, and learning, or even piety ; but they are to be traced through the Sacramentaries of Gregory, Gelasius, and Leo, to the well-spring of all Christian truth, the age of the Apostles.’—MASKELL.

THE Liturgies of the Western Church seem to be derived from two models, the Roman and the Gallican. The Gallican was of Oriental origin, and is said to have been followed by the churches of Spain and Britain<sup>1</sup>. But whatever may have been the earlier history of Christianity in this island<sup>2</sup>, it is clear that at the close of the sixth century the portion afterwards called ‘England’ was occupied by tribes of heathen, and the British Church compelled to seek a shelter in the districts of Wales, Cumberland and Cornwall.

Augustine, the missionary from Pope Gregory the Great, doubtless brought with him the Ritual which was at

USES.

<sup>1</sup> See Palmer, *Antiquities of the English Ritual*, ‘Dissertation on Primitive Liturgies,’ § VI. Lit. of Rome, § IX. Lit. of Gaul, § XI.

Lit. of Britain and Ireland.

<sup>2</sup> See Soames, *Ang.-Sax. Church*, ‘Introduction ;’ Carte, *Hist. of England*, I. 183.

*Mission of Augustine to the Anglo-Saxons.*  
A.D. 597.

USES.

that time used at Rome. But, in passing through Gaul, where indeed he stayed some months, he became acquainted with the 'Gallican Use.' Accordingly, when he was allowed to found a church in Kent, he hesitated as to the form of service he should appoint under the ecclesiastical circumstances of the country. His own converts might be willing to receive the Roman Use; but within the limits of his archbishopric, as granted by Gregory<sup>1</sup>, there were the antient British churches in communion with their primate at Caerleon, and numerous Irish missionaries in the north of Scotland who had churches of their converts. What therefore was to be the English Use, since the Gallican customs of saying mass differed from the Roman? Upon this question he sought Gregory's decision, who allowed him to choose either the Roman or the Gallican form, or to select what he thought most suitable from the various forms used in the Catholic Church<sup>2</sup>. The natural result was that the influence of Augustine and his successors led to the general adoption, in its main features, of the Roman Ritual, as Christianity spread among the Anglo-Saxons<sup>3</sup>. And the same influence was no doubt felt

<sup>1</sup> Beda, *Hist. Eccl.* i. 27: 'Britanniarum omnes episcopos tuæ fraternitati committimus, ut indocti doceantur, infirmi persuasione roborentur, perversi auctoritate corrigantur.'

<sup>2</sup> Beda, *Hist.* i. 27: 'II. Interrogatio Augustini. Cum una sit fides, cur sunt ecclesiarum diversæ consuetudines, et altera consuetudo missarum in sancta Romana ecclesia, atque altera in Galliarum tenetur? Respondet Gregorius papa. Novit fraternitas tua Romanæ ecclesiæ consuetudinem, in qua se meminit nutritam. Sed mihi placet, sive in Romana, sive in Galliarum, seu in qualibet ecclesia aliquid invenisti quod plus omnipo-

tenti Deo possit placere, sollicite eligas, et in Anglorum ecclesia, quæ adhuc ad fidem nova est, institutione præcipua, quæ de multis ecclesiis colligere potuisti infundas. Non enim pro locis res, sed pro bonis rebus loca amanda sunt. Ex singulis ergo quibusque ecclesiis, quæ pia, quæ religiosa, quæ recta sunt elige, et hæc quasi in fasciculum collecta apud Anglorum mentes in consuetudinem deponere.'

<sup>3</sup> Concil. Cloveshovien. ii. (747) Mansi, xii. 399: 'Tertio decimo definitur decreto, ut uno eodemque modo dominicæ dispensationis in carne sacrosancto festivitates, in omnibus ad eas rite competentibus rebus, id est, in baptismi officio, in

by the British churches, not indeed to make them discard their old Gallican order, but to guide those changes in rites, and ceremonies, and prayers, which every bishop was empowered to ordain within his own diocese.

The exercise of this power caused, in process of time, a considerable variety in the manner of performing divine service; and the custom of a diocese in its ceremonial, mode of chanting, arrangement of certain portions of its service, introduction or omission of collects, became a distinct *Use*, and was known by the name of that diocese. Thus gradually the Uses or customs of York, Sarum, Hereford, Exeter, Lincoln, Bangor, Aberdeen, and doubtless others of which the records have perished, were recognised as defined and established varieties of the Ritual of the English Church<sup>1</sup>.

*Origin of  
Uses.*

missarum celebratione, in cantilenæ modo, celebrentur juxta exemplar videlicet quod scriptum de Romana habemus ecclesia. Itemque ut per gyrum totius anni natalitia sanctorum uno eodemque die, juxta martyrologium ejusdem Romanæ ecclesiæ, cum sua sibi convenienti psalmodia seu cantilena venerentur.'

<sup>1</sup> The use of a cathedral was not necessarily followed by all the churches and monasteries in the diocese. Grandisson, bishop of Exeter (1339), drew up a body of Statutes for his newly founded collegiate church of St Mary at Ottery: in the 7th he orders the divine office on certain occasions to be performed 'secundum ordinale et consuetudinarium quæ eis fecimus et extraximus ex Exoniæ et Sarum usibus.' Oliver, *Monast. Exon.* p. 268. An order relating to Barking monastery in Essex about 1390 is preserved in Dugdale, *Monast. Angliæ*. I. 437, note k: . . . quod conventus prædictus

tres modos diversos habeat sui servitii dicendi; primo, horas suas dicat secundum regulam Sancti Benedicti; Psalterium suum secundum cursum Curiae Romanæ; missam vero secundum usum ecclesiæ Sancti Pauli Londoniarum.' This *cursus Romanæ Curiae* was a shortened service: Azevedo, *De Div. Off.* Exercit. ix. p. 33: 'Officium Curiae contractum erat, et mutationibus obnoxium, ob varias et continuas occupationes Summi Pontificis, et Cardinalium, aliorumque Prælatorum, qui ei in sacello diu noctuque interesse solebant.' It may be mentioned in connection with this short 'Cursus R. Curiae,' that Quignon's reformed Breviary (1536), containing more Scripture than 'the Roman,' is withal much shorter, and is entitled 'Breviarium Romanæ Curiae.' The Use of St Paul's in London continued until 1414, in which year, 'Oct. 15. Richard Clifford, then Bishop of London, by the consent of the dean and chapter, ordained that from

## USES.

*Use of  
Sarum.*

The most remarkable of these was the *Use of Sarum*. It was drawn up about 1085 by Osmund, Bishop of Salisbury and Chancellor of England. He rebuilt his cathedral, collected together clergy distinguished for learning and skill in chanting, and took much pains to regulate the ecclesiastical offices; so that his church became a model for others, and his 'custom-book'<sup>1</sup> was wholly or partially followed in various parts of the kingdom, more particularly in the South of England<sup>2</sup>.

*Irish Uses.*

Upon this settlement of a model service-book for England, an attempt was made to attain ritual uniformity in Ireland. There the varieties of Use seem to have been greater than in this country. Gilbert, Bishop of Limerick (1090), speaks of some of them as schismatical delusions<sup>3</sup>.

the first day of December following, beginning then at Vespers, the solemn celebration of Divine service therein, which before that time had been according to a peculiar form antiently used, and called *Usus Sancti Pauli*, should thenceforth be conformable to that of the church of Salisbury, for all Canonical Hours, both night and day.' Dugdale, *Hist. of St Paul's*, p. 24. See Maskell, *Antient Liturgy of the Church of England*, Preface, chap. iv.

<sup>1</sup> Brompton's *Chron.* (in Twysden's *Scriptores* x.) col. 977: 'Hic composuit librum ordinalem ecclesiastici officium quem *Consuetudinarium* vocant, quo fere tota nunc [circ. 1200] Anglia, Wallia et Hibernia utitur.'

<sup>2</sup> Among the many foreigners who were appointed to bishoprics and abbacies was Thurstan abbot of Glastonbury (1083). Simeon of Durham (*Scriptores* x. col. 212) relates his attempt to compel his monks to use a style of chanting invented by William of Fescamp.

And the Anglo-Saxon Chronicle (Stevenson's translation, in *Church Historians of England*, Vol. II. p. 130) gives a piteous description of the tumult and bloodshed that ensued; for armed soldiers drove the monks from the chapter, and slew many of them in the church. It is supposed that this outrage drew the attention of Osmund to the varieties of use, and led him to revise the ritual upon the occasion of opening his new cathedral. Palmer, *Orig. Lit.* pp. 186 sq.

<sup>3</sup> 'Episcopis, presbyteris totius Hiberniæ, infimus præsulum Gilebertus Lunicensis in Christo salutem. Rogatu, necnon et præcepto multorum ex vobis, carissimi, canonicalem consuetudinem in dicendis horis et peragendo totius ecclesiastici ordinis officio scribere conatus sum, non præsumptivo, sed vestræ cupiens piissimæ servire jussioni; ut diversi et schismatici illi ordines, quibus Hibernia pene tota delusa est, uni Catholico et Romano cedant officio. Quid enim magis indecens aut schismaticum

Probably this means that the Oriental calendar was retained, and the Uses, however various, had not borrowed much from Rome. And Gilbert had set himself to bring the Irish Church into exact conformity with the Roman; while his old friend Anselm, of Canterbury, was labouring to subject the English Church to the papal authority. This effort was continued in the next century by Malachy O'Morgair, who prevailed upon a national synod, assembled at Holmpatrick (1148), to petition the Pope for palls for the Archbishops of Armagh and Cashel. And in 1152 the synod met at Kells to receive the papal legate Paparo, with four palls, for Armagh, Dublin, Cashel, and Tuam, and to adopt the Roman missal in its then improved state<sup>1</sup>.

dici poterit, quam doctissimum unius ordinis in alterius ecclesia idiotam et laicum fieri? Prolog. Gilberti Lunicensis Episc. *De Usu Ecclesiastico*. See Ussher, *Religion*

*of the Antient Irish*, chap. IV.: *Opp.* IV. 274, ed. Elrington.

<sup>1</sup> Mant, *Hist. of the Church of Ireland*, I. 4.



## APPENDIX.

### *Names and description of the Service-Books antiently used in the Church of England.*

[A.D. 1000—1548.]

MEDIEVAL  
SERVICE-  
BOOKS.

*Books men-  
tioned in the  
Canons of  
Ælfric,*

*in the Consti-  
tutions of  
Winchelsey,*

*and in the  
time of  
Henry VIII.*

1. THE Church-Books used in the Anglo-Saxon period are enumerated in the 21st of the Canons called archbishop Ælfric's (circ. 1006). 'Habebit etiam presbyter quilibet, priusquam ordinatus fuerit, arma ad opus spirituale pertinentia, videlicet codices sacros, id est, psalterium, epistolarum librum, et librum evangeliorum, librum missalem, libros canticorum, librum manualem, seu enchiridion, *gerim* [= *numerales*, in Wilkins], passionalem, poenitentialem, et lectionarium<sup>1</sup>.' The books used in the Anglo-Norman period are enumerated among the things which the parishioners were bound to provide for the service of their church, in the fourth of the Constitutions of archbishop Winchelsey, published in a synod at Merton, (circ. 1300) '...legenda, antiphonarium, gradale, psalterium, troparium, ordinale, missale, manuale<sup>2</sup>,...' In addition to these, Quivil, bishop of Exeter (1287), had ordered 'venitare, hymnare, et collectare<sup>3</sup>.' For the time immediately preceding the Reformation, we find these named in the preface to a *Portiforium secundum usum Sarum* (1544), as church-books which might be printed only by Richard Grafton and Edward Whitchurch:—'the Masse booke, the Graile, the Hymnal, the Antyphoner, the Processyonall, the Manuel, the Porteaues, and the Prymer both in latine and also in english<sup>4</sup>.' And the statute of 1549<sup>5</sup>, which ordered the old church-books to be abolished and extinguished, described them under the names of 'Antiphoners, Missals, Grayles, Processionals, Manuals, Legends, Pies, Portuassess, Primers in Latin or English, Couchers, Journals, and Ordinals<sup>6</sup>.'

<sup>1</sup> Mansi, xix. 700: cf. Thorpe's *Ancient Laws*, etc. II. 350, and for another list, Ælfric's *Pastoral Epistle*, Ibid. 384.

<sup>2</sup> Lyndwood, *Provinciale*, Lib. III. Tit. 27. p. 251. ed. 1679.

<sup>3</sup> *Synod. Exon.* can. xii. Mansi,

xxiv. 800.

<sup>4</sup> Maskell, *Mon. Rit.* Vol. I. 'Dissert. on Service-Books,' p. xvii.

<sup>5</sup> Stat. 3 and 4 Ed. VI. c. 10.

<sup>6</sup> For a full account of these old church-books, see Mr Maskell's 'Dissertation upon the Antient

2. The *Legenda* contained the Lections read at the Matin offices, whether taken from Scripture, homilies of the Fathers, or lives of the Saints<sup>1</sup>. This describes the complete book, which probably was more commonly used in the separate parts which are mentioned by Du Cange:—*Legenda*, or *Legendarius*, containing the Acts of the Saints; *Lectionarius*, containing the lections from Scripture, said to be compiled by Jerome; *Sermologus*, discourses of Popes and Fathers; *Passionarius*, the sufferings of the Martyrs read on their festivals; *Homiliarius*, homilies of the Fathers; and *Bibliotheca*, sometimes containing the four Gospels, sometimes the whole *Bible*<sup>2</sup>. MEDIEVAL SERVICE-BOOKS.  
*Legenda*.

3. The *Antiphonarium* contained the Antiphons sung in the services of the Hours, arranged for the respective days and hours: it gradually collected other portions, the Invitatories, Hymns, Responses, Verses, Collects, and Little Chapters; i.e. the portions sung in the service of the Canonical Hours<sup>3</sup>. *Antiphonarium*.

4. The *Gradale*, or *Graduale*, was the 'Antiphonarium' for the service of High Mass, containing the portions to be sung by the Choir, so called from certain short phrases after the Epistle sung 'in gradibus'<sup>4</sup>. *Graduale*.

5. The *Psalterium*, as a separate book according to the use of particular churches, contained the Book of Psalms divided into certain portions, so as to be sung through in the course of the week in the service of the Hours<sup>5</sup>. *Psalterium*.

6. The *Troperium* contained the Sequences, and was required only when the *Gradale* did not contain them<sup>6</sup>. These *Tropi*, or *Sequentiæ*, were verses sung before or after the Introit and Hymns, and sometimes in the middle of them. At the last revision of the Roman Missal under Pius the Fifth, all were removed, except four Sequences<sup>7</sup>. *Troperium*.

7. The *Ordinale* regulated the whole duty of the Canonical Hours, and was generally known about the 15th century as the *Pica*, or *Pie*<sup>8</sup>. The Priest by referring to this might learn, ac- *Ordinale*.  
*The Pie*.

Service-Books of the Church of England,' *Monumenta Ritualia*, Vol. I.

<sup>1</sup> Lyndwood, p. 251.

<sup>2</sup> Maskell, *Dissertation*, p. xxiii.

<sup>3</sup> Lyndwood. Maskell, *ibid.* p. xxvi.

<sup>4</sup> Lyndwood. Maskell, p. xxvi.

<sup>5</sup> Maskell (*Dissert.* p. xxxvi.) gives the arrangement of the Psalms from a 'Psalterium cum Hymnis ad usum insignis ecclesiæ Sarum et Eboracensis.'

<sup>6</sup> Lyndwood, p. 251.

<sup>7</sup> Maskell, p. xxxvii.

<sup>8</sup> 'In nomine sanctæ et indivi-

MEDIAEVAL  
SERVICE-  
BOOKS.

cording to the dominical letter, what festivals he was to observe, and the proper office appointed throughout the year, at least so far as any changes were required in the common office of the day<sup>1</sup>.

Missal.

8. In the earlier ages of the Church the office of the Holy Communion was contained usually in four volumes, viz. the Antiphoner, the Lectionary, the Book of the Gospels, and the Sacramentary. This *Antiphoner* was afterwards called the *Gradual*; and this *Lectionary* was the Book of the Epistles read at Mass<sup>2</sup>, being otherwise named the *Epistolarium*, *Comes*, and *Apostolus*. The *Evangelistarium*, *Evangeliarium*, *Textus*, or *Textevangelium*, contained the portions appointed to be read from the Gospels: if the book contained all the four Gospels, it was called *Evangelistarium plenum*. The *Sacramentary*, *Liber Sacramentorum*, sometimes *Liber Mysteriorum*, known in its successive stages or editions as the Leonine, Gelasian and Gregorian, contained the rites and prayers relating to the 'Sacraments,' of the administration of Baptism, of reconciling penitents, of Marriage, of Orders, as well as of the Eucharist. Of the latter, it contained the *prayers* of the service, as distinguished from the *Lections* and the *portions* sung by the choir. This volume was called the *Missal* perhaps in the eighth century. In later times this arrangement was simplified, and *The Missal* contained all that the priest required for the service of the Mass. The Ordinary and Canon, i. e. the fixed portion, was placed in the middle of the volume, preceded by the variable portions, the Introit, Collect, Epistle, Gospel, &c., for the Sundays from Advent to Easter: after the Canon followed these portions for the remaining Sundays of the year; and then

The Sacra-  
mentary.

duæ Trinitatis. Incipit ordo breviarii seu portiforii secundum morem et consuetudinem ecclesiæ Sarum Anglicanæ: una cum ordinali suo: quod usitato vocabulo dicitur Pica sive directorium sacerdotum.' Breviar. Sar. fol. 1.

This word, denoting an Index or Table of Reference, is supposed to have been formed from the Greek *πιναξ*, such Tables being written on a board or a framed sheet, and marked with the first letters only of the word, or at least so called for shortness, *Pies*. But these

Tables were generally made with red initial letters; and so, from being party-coloured, their name in Latin was *Pica*. Also the letters of such Tables being smaller than the usual text-hand, the early printers gave the name *Pica* to a medium size of type. Nicholls.

<sup>1</sup> Maskell, p. xli. The 'Consuetudinarium' was a distinct book, being strictly that 'in quo Consuetudines Conventuales et Monasticae exaratae sunt.' *Ibid.* p. xlii.

<sup>2</sup> Du Cange, *Glossarium*, s. v. 'Lectionarius.'



the similar parts of the Service for Saints' days, beginning with St Andrew, entitled, *Proprium festivitatum Sanctorum*; then the *Commune Sanctorum*, and the *propria* for certain occasional masses, such as, 'in time of war,' 'at a marriage<sup>1</sup>, &c.'

9. The *Manual* was the book of *Occasional Offices*, containing the services for baptism, matrimony, visitation of the sick, churching of women, extreme unction, burial, and others of less frequent use, as well as portions of the Service of Mass upon great occasions<sup>2</sup>. *Manuale.*

10. The Hymns were also arranged in a separate volume, or *Hymnarium*. *Hymnarium*, in the order of the days on which they occurred in the offices of the Hours. In an edition printed at Cologne (1525), there are 122 hymns; and not only are these noted fully, but some, which at certain seasons varied in their chant, have these variations also given<sup>3</sup>. *Hymnarium.*

11. We do not know at what early period the 'Canonical Hours' of prayer were settled in the Christian Church. Tertullian, (A. D. 200) calls the 3rd, 6th, and 9th hours of the day, '*horas insigniores, Apostolicas*<sup>4</sup>.' The Apostolic Constitutions<sup>5</sup> direct prayers to be offered at dawn, 3rd, 6th, 9th hours, evening, and cock-crowing. In time of persecution Christian assemblies were held at night; and when the cause ceased, the practice was continued in remembrance of their sufferings, and commemoration of the martyrs, until experience proved the danger of such meetings. Hence the service of 'Nocturns' became joined with that of 'Lauds;' and seven hours were appointed for the Church's prayers, at dawn, and the 1st, 3rd, 6th, 9th, 11th, and 12th hours of the day; the names of the services being, Matins and Lauds, Prime, Tierce, Sext, Nones, Vespers, and Compline. The services of these Hours were to be said in Church, and were called 'the Divine Office,' or 'the Canonical Hours:' they were formed with Prayers, and Psalms, and Hymns, and Canticles, with Lessons out of Scripture, and writings of the Fathers. *The Canonical Hours.*

12. The book containing this course began to be called the *Breviarium*, *The Divine Office.*

<sup>1</sup> See Maskell, *Dissert.* chap. iv. p. xlix... and the table of contents of a Sarum Missal (ed. Paris. 1529) at p. lxix.

<sup>2</sup> See the table of contents of a Sarum Manual (Rothomagi, 1543),

Maskell, *Dissert.* p. lxxviii.

<sup>3</sup> *Ibid.* p. xcvi.

<sup>4</sup> Tertull. *De jejuniis*, cap. 10. Op. p. 708 (ed. Paris. 1641).

<sup>5</sup> *Const. Ap.* viii. 34.

MEDI-  
ÆVAL  
SERVICE-  
BOOKS.

*Breviary* towards the end of the eleventh century, when the ancient offices were arranged and shortened by the authority of Pope Gregory VII. (1073—1086.) In its full and settled state, it contained the whole offices of the Canonical Hours throughout the year, arranged in order under their respective days, with rubrics directing to certain prayers and hymns and anthems which occurred frequently, and to the Psalter, which formed a portion of the volume. The usual contents of the Sarum Breviary are given by Mr Maskell, in his *Dissertation on the Prymer*<sup>1</sup>. Its title is *Portiforium seu Breviarium*; and it appears that, as soon as the name 'Breviary' was used abroad, the book was called 'Portiforium' in England, with the common English names, Portfory, Porteau, Portuary, Portuis, Portuasse, Porthoos.

called 'Portiforium' in England.

*Horæ.*

13. Not only were the greater services of the Breviary appointed for the Canonical Hours, but smaller offices were prepared, to be used at the same times for greater devotion. Such were the Hours of the Holy Spirit, of the Blessed Trinity, of the Cross, and the most complete of all, the *Hours of the Blessed Virgin*. This was commonly called the *Little Office*, and before the middle of the sixth century was ordered by the Popes Gregory III. and Zachary to be said by certain orders of monks in addition to the *Divine Office*. The observance having gradually fallen away, it was restored, and the office itself revised, by Peter Damian (1056)<sup>2</sup>. This office was very much used by the laity; and as prepared for them, the books did not commonly contain the rules for the variations of the service on different days. It appears to have been held sufficient and praiseworthy, if they recited the same office unvaried throughout the year. Being not so much a service-book of the Church, as a compilation for the devotion of the people, the *Horæ* varied much in its contents. Sometimes it contained only the Hours of the Virgin, sometimes the Litany and occasional prayers were added; sometimes it was a considerable volume, and contained also the Dirge, the seven Penitential Psalms, and various offices and prayers: sometimes English prayers were mingled with the Latin. Many copies of this book exist in MS. and in printed editions: some are most beautifully illuminated, with miniatures and armorial bearings of the owners,

*Officium Parvum,*

much used by the laity.

<sup>1</sup> *Monumenta Ritualia*, Vol. II. p. xxii.

<sup>2</sup> See Maskell, *Mon. Rit.* Vol. II. 'Dissert. on the Prymer,' p. liii.

pictures of the life and sufferings of our blessed Lord, of the saints and martyrs, or descriptive of the offices, such as of the Vigils, or Burial<sup>1</sup>.

DEVO-  
TIONAL  
BOOKS FOR  
THE  
LAITY.

14. English versions of the Horæ and occasional devotions, the Litany, the Dirge, &c., may be traced to the 14th century, under the name of *The Prymer*. This word is peculiarly English; and it is highly probable that it was derived from some small manuals, which were spread among the people, of the first lessons of religious belief and practice: and in its first state the Prymer may have been known among the Anglo-Saxons, as containing the Creed, and the Lord's Prayer, and the Ten Commandments. There are still remaining in manuscript many short expositions in the vulgar tongue, of these elements of Christian knowledge, to which are often added the seven Works of Mercy, the seven Sacraments of Grace, the two precepts of the Gospel, and such like. Springing from some such early manuals, the Prymer received its gradual additions in successive ages, until we find it commonly mentioned in the 15th century, as a well-known book of private devotion, containing certain set prayers and offices. It was in English, or in English and Latin, and sometimes in Latin, with occasional portions or collects in English. The title was 'This Prymer of Salisbury use,' or 'The Prymer both in English and Latin,' or 'The Prymer set forth by the King's Majesty.' The earliest known copy, belonging most probably to the latter part of the 14th century, has been printed by Mr Maskell<sup>2</sup>; and comparing it with the famous Prymer of King Henry VIII. (1545), we may say that, for 150 years preceding the Reformation, and probably for a much longer period, the Prymer was the book authorized by the English Church for the private devotion of the people.

*The Prymer.*

*The Prymer  
in English,  
150 years  
before the  
Reformation.*

*Contents of Mr Maskell's  
Prymer, (circ. 1400).*

Matins and Hours of our Lady.  
Evensong and Compline.  
The vii. penitential psalms.  
The xv. psalms.

*The Prymer set forth by the King's  
Majesty and his Clergy, (1545).*

The Contents of this book.  
The Kalendar.  
The King's Highness' Injunction.

<sup>1</sup> See Maskell, *Mon. Rit.* Vol. I. 'Dissert. on Service-Books,' ch. ix. and a full table of contents of a complete edition (Paris. 1507) at

p. clv.

<sup>2</sup> *Monumenta Ritualia*, Vol. II. See the 'Dissertation on the Prymer,' p. xl.

DEVO-  
TIONAL  
BOOKS FOR  
THE  
LAITY.

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The Litany.

Placebo.

Dirge.

The psalms of Commendation.

Pater noster.

Ave Maria.

Creed.

The Ten Commandments.

The seven deadly sins.

The Prayer of our Lord.

The Salutation of the Angel.

The Creed, or Articles of the Faith.

The Ten Commandments.

Certain graces.

The Matins.

The Evensong.

The Compline.

The seven Psalms.

The Litany.

The Dirge.

The Commendations.

The Psalms of the Passion.

The Passion of our Lord.

Certain godly prayers for sundry purposes.

*Marshall's  
Primer.*

15. Use was made of this well-known name in the time of Henry VIII. to attempt the circulation of a similar book, but with alterations showing a great advance in reformed doctrines. Thus Marshall published a *Prymer* before 1530<sup>1</sup>, in which he omitted the Litany, because of the invocations of saints which it contained, and a second edition in 1535<sup>2</sup>, in which he inserts the Litany with its invocations, but with a warning against their very possible abuse. This book contains the offices for the hours of prayer: but a considerable portion of the volume is occupied with an exposition of Psalm li., and a harmony of the Gospel-narrative of our Saviour's Passion. It has also a doctrinal instruction in the form of a dialogue between a father and his child. It contains the Dirge and Commendations; but with an admonition and warning prefixed against prayer for the dead, and showing the true meaning of the Psalms and Lessons, read in that service<sup>3</sup>. This book was strictly suppressed<sup>4</sup>.

<sup>1</sup> Burton, *Three Primers put forth in the Reign of Henry VIII.* (Oxf. 1834), Pref. p. vii.

<sup>2</sup> Reprinted by Dr Burton, pp. 1—300. It is entitled, 'A goodly Primer in English, newly corrected and printed, with certain godly

Meditations and Prayers added to the same, very necessary and profitable for all them that right assuredly understand not the Latin and Greek Tongues. *Cum privilegio regali.*'

<sup>3</sup> 'There is nothing in the Dirge



16. In 1539, Hilsey, bishop of Rochester, published a book more nearly resembling *the Primer*, and with some authority<sup>1</sup>. This was intended to introduce as much doctrinal improvement as the King's Vicegerent in ecclesiastical matters could venture upon. It has 'the form of bidding of the beads, by the King's commandment<sup>2</sup>,' and 'the Abrogation of the Holydays.' Many of the psalms, anthems, lessons and hymns, are changed for others of more plain sentence: also a great number of the saints invoked in the Litany are omitted, according to the Injunctions of 1536. Prayer for the dead is retained in the bidding of the beads and in the 'Dirige,' but the Lessons of this service are changed for others, declaring the miserable state of man's life, the condition of the dead, and the general resurrection. It contains 'an instruction of the manner of hearing of the mass,' opposing the doctrine of the sacramentaries. The book follows three main divisions, faith, prayer (the *Hours*, with the xv. O'es, the vii. and the xv. psalms, and the Litany, &c.) and works, concluding after passages of Scripture upon the relative duties, with an extract from 2 Pet. ii., headed, 'The bishop of Rome with his adherences, destroyers of all estates.' This with all preceding Primers was superseded in 1545 by 'The Primer set forth by the King's Majesty, and his Clergy, to be taught, learned, and read; and none other to be used throughout all his dominions<sup>3</sup>.'

DEVO-  
TIONAL  
BOOKS FOR  
THE  
LAITY.

Hilsey's  
Primer.

K. Henry's  
Primer.

taken out of Scripture, that maketh any more mention of the souls departed than doth the tale of Robin Hood,' p. 234.

<sup>4</sup> Maskell, *Dissert. on the Prymer*, p. xxxviii.

<sup>1</sup> This was entitled, 'The Manual of Prayers, or the Primer in English, set out at length, whose contents the Reader by the Prologue next after the Kalendar shall soon perceive, and therein shall see briefly the order of the whole Book. Set forth by John, late bishop of

Rochester, at the commandment of the right honourable lord Thomas Crumwell, lord Privy Seal, Vicegerent to the King's Highness.' Burton, *Three Primers*, pp. 305—436.

<sup>2</sup> This was carefully ordered by Henry, to omit all mention of the Pope, and to teach the people that the King was the supreme head immediately under God of the spirituality and temporality of the Church of England.

<sup>3</sup> Burton, *Three Primers*, pp. 437—526.

## CHAPTER II.

*The Prayer-Book in the Reign of Edward VI.*

[A.D. 1547—1553.]

'And where heretofore there hath been great diversity in saying and singing in churches within this realm: some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln: Now from henceforth all the whole realm shall have but one use.'—*The Preface to the Book of Common Prayer*, 1549.

CHANGES  
IN THE  
SERVICE  
UNDER  
HENRY  
VIII.

IN the latter years of Henry VIII. reformed opinions were steadily progressing. A truly great event was the order (1540) to set up the English Bible in the churches<sup>1</sup>, where it might be read by the people, although it was not as yet read in the public service. In 1542 it was proposed in Convocation that certain church-books should be examined and corrected<sup>2</sup>; but it is not certain whether this correction went beyond the erasure of the names of the pope and of Becket. The Upper House of Convocation also ordered that 'every Sunday and holiday throughout the year, the curate of every parish-church, after the

<sup>1</sup> Strype, *Cranmer*, I. 21. See also Lathbury, *Hist. of Convoc.* p. 129.

<sup>2</sup> 'These books, which the archbishop signified it was the King's pleasure they should be examined, were all mass-books, antiphoners and portuises: that they should be corrected, reformed and castigated from all manner of mention of the bishop of Rome's name; and from all apocryphas, feigned legends, superstitious oraisons, collects, versicles, and responses: and that the names and memories of all

saints, which be not mentioned in the scriptures, or other authentic doctors, be put away... It was ordered that the examination and correction of the said books of service should be committed to the bishops of Sarum and Ely, taking to each of them three of the lower house, such as should be appointed for that purpose. But that the lower house released. (A gentle refusal to have anything to do therein).' Strype, *Mem. Eccles. Hen. VIII.* bk. i. ch. 50.

*Te Deum* and *Magnificat*, should openly read to the people one chapter of the New Testament in English, without exposition ; and when the New Testament was read over, then to begin the Old<sup>1</sup>. Thus the first step was taken towards liturgical reformation by introducing the reading of scripture in English into the public service of the church : and this was done by the authority of the House of Bishops in Convocation, who had also received the proposal to correct the Service-books. The way was thus prepared for the further substitution of English for Latin in the prayers. The first change in this respect was made in the Litany. This form of petition, used in solemn processions, had been in the hands of the people in their own tongue in the Primer, certainly for a hundred and fifty years ; but in 1544 it was revised by Cranmer, who, besides the old litanies of the English Church, had also before him the litany, formed from the same antient model, which had been prepared by Melancthon and Bucer (1543) for Hermann, the Archbishop of Cologne<sup>2</sup>. The chief alteration consisted in the omission of the long list of names of saints, which had gradually been inserted in the Western litanies ; although Cranmer still retained three clauses, in which the prayers of the Virgin Mary, the angels, and the patriarchs, prophets, and apostles, were desired. With this exception our English Litany was set forth for public use by command of Henry VIII.<sup>3</sup> (June 11, 1544) in its present form, and very nearly in

CHANGES  
IN THE  
SERVICE  
UNDER  
HENRY  
VIII.

—  
*The Bible  
read in En-  
glish.*

*English  
Litany.*

<sup>1</sup> Strype, *ibid*.

<sup>2</sup> See Appendix to this chapter,  
§ 3.

<sup>3</sup> This Litany has been reprinted by Mr Clay for the Parker Society, as an Appendix to the volume of *Private Prayers of the reign of Q. Elizabeth*. 'An exhortation unto prayer was prefixed, thought meet

by the king's majesty, and his clergy, to be read to the people in every church afore processions.' See Mr Clay's Preface, p. xxiii. It seems that Cranmer continued his work by examining the different Litanies and processional services that he could find, and made a selection of some proper Litanies

ROYAL  
VISITA-  
TION.

its present words. All the other parts of Divine Service continued to be celebrated according to the several books and *Uses* which have been noticed.

*Accession of  
Edward VI.*

On the accession of Edward VI. (Jan. 28, 1547), the first progressive measure towards reformation was to provide scriptural instruction for the people, that should be independent of the opinions of the parish priests, by the publication of the First Book of Homilies, to be read in the churches on Sunday, and a translation of the Paraphrase of Erasmus on the Gospels and Acts of the Apostles, to be studied by the clergy, and to be set up in the churches together with the great Bible<sup>1</sup>. Injunctions and Articles of Enquiry were also issued with a royal visitation in September, which renewed the orders of Henry against superstition and the pope; and besides one chapter of the New Testament to be read at Matins, and at Evensong one chapter of the Old Testament, on every Sunday and holiday, the significant direction was now added, that the Epistle and Gospel at high mass should be read in English<sup>2</sup>.

*Homilies  
published.*

*Articles and  
Injunctions.*

*Epistle and  
Gospel in  
English.*

for festivals, which, however, were not taken into use. The letter sent with the book to the King (Cranmer, *Works*, II. 412, ed. Park. Soc.) shows the method in which he compiled, or revised, the prayers, and also mentions the musical notation, which now had to be transferred from the Latin to English words: '...I have translated...certain processions to be used upon festival days... I was constrained to use more than the liberty of a translator; for in some processions I have altered divers words; in some I have added part; in some taken part away; some I have left out whole, either for by cause the matter appeared to me to be little to purpose, or by cause the days be not with us festival days; and

some processions I have added whole... If your grace command some devout and solemn note to be made thereunto (as is to the procession which your majesty hath already set forth in English), I trust it will much stir the hearts of all men unto devotion...' Oct. 7. [most prob. 1544].

<sup>1</sup> Cardwell, *Documentary Annals*, II. §§ 7, 20, 32.

<sup>2</sup> *Ibid.* § 21. To make room for the reading of the chapter a further change was directed, 'that when ix lessons should be read in the church, three of them shall be omitted and left out with their responds; and at Evensong time the responds with all the memories shall be left off for that purpose.'



In issuing these injunctions the royal council acted under the authority of the late king's will, and the statutes which empowered the advisers of Edward during his minority to direct ecclesiastical affairs by proclamation<sup>1</sup>. But changes were aimed at, which went far beyond the intention of those statutes, and which therefore awaited the meeting of parliament and convocation in the beginning of November (1547). Among other matters of ecclesiastical law, the Lower House of Convocation now turned their attention to reforms in the church service which had been for some time in contemplation, and approved a proposition, introduced by the archbishop, for administering the Communion in both kinds<sup>2</sup>. This change was accepted by the parliament<sup>3</sup>; and under their authority certain bishops and divines, associated with Cranmer, were assembled at Windsor, in January 1548<sup>4</sup>. The first publication of these commissioners was 'The Order of the Communion.' This was not a full Communion Office, but an addition of an English form of communion for the people to the Latin mass. In preparing those portions which did not exist in the Latin office, the book commonly known as Hermann's

THE  
ORDER OF  
THE COM-  
MUNION,  
(1548).

*Communion  
in both kinds  
sanctioned by  
Convocation,*

*and Parlia-  
ment.*

*The Order of  
the Commu-  
nion, (1548).*

*Partly taken  
from Her-  
mann's Con-  
sultation.*

<sup>1</sup> *Ibid.* See p. 4, note.

<sup>2</sup> Convocation met, Nov. 5. Session III. Nov. 22, the lower house presented some petitions to the archbishop, and among them, 'that the works of the bishops and others, who by the command of the convocation have laboured in examining, reforming, and publishing the divine service, may be produced, and laid before the examination of this house.' Nov. ult. 'a form of a certain ordinance,' delivered by the archbishop, 'for the receiving of the body of our Lord under both kinds, viz. of bread and wine,' was read, and subscribed by several members: and Session VI. Dec. 2,

'all this whole session, in number 64, by their mouths did approve the proposition made the last session, of taking the Lord's body in both kinds, *nullo reclamante.*' Strype, *Cranmer*, II. 4.

<sup>3</sup> Stat. I Ed. VI. c. I, passed both houses, Dec. 20: two Acts being joined together, it was entitled, 'An Act against such as shall unreverently speak against the sacrament of the body and blood of Christ, commonly called the Sacrament of the Altar, and for the receiving thereof in both kinds.' Strype, *Eccl. Memorials*, I. 8.

<sup>4</sup> Clay, *Prayer-Book Illustrated*, p. 195, note.

THE  
ORDER OF  
THE COM-  
MUNION,  
(1548).

*The Mass,  
changed into  
the Com-  
munion,*

*to be used at  
Easter.*

*Li: affection  
of the Clergy.*

*Preaching  
forbi: den.*

'Consultation'<sup>1</sup> was mainly followed. The particular points of resemblance will be noticed in their place: here it is enough to observe that the idea and the subject-matter of the Exhortation, the Confession, and the Comfortable Words, are due to that source. This Order of Communion restored the cup to the laity, and turned 'the Mass' into the 'Communion': it was also a step towards the adoption of 'a tongue understood of the people' in the most solemn office of the Church<sup>2</sup>.

The book was issued with a proclamation (March 8); and letters were sent (March 13) from the council to the bishops, requiring them to distribute it through their respective dioceses in time for the curates to instruct and advise themselves for the ministration of the communion according to its order, at Easter (April 1); and to direct their clergy to use 'such good, gentle and charitable instruction of their simple and unlearned parishioners, that there might be one uniform manner quietly used in all parts of the realm'<sup>3</sup>. However, some of the bishops were backward in directing the use of the new form; and many parish priests were so far from instructing their parishioners for their good satisfaction in the matter, that they laboured to excite them against it, and declared in their sermons that the real intention of the government was to lay a tax of half-a-crown upon every marriage, christening, and burial. To remedy these disorders, all preaching was forbidden by a proclamation<sup>4</sup> (April 24), except under licence from the King, the Lord Protector, or the Arch-

<sup>1</sup> See Appendix, § 3. A translation of this book had been published, Oct. 30, 1547.

<sup>2</sup> 'The Order of the Communion' (1548), has been often reprinted: Parker Soc. *Liturgies of Edw. VI.* p. 1; Clay, *Prayer-Book Illustrated*,

Append. I.

<sup>3</sup> Fox, *Acts and Mon.* v. 719. For an account of the Latin translations of the 'Order of Communion,' and of the First Prayer-Book, see the Appendix to chap. III. § 1.

<sup>4</sup> Cardwell, *Doc. Ann.* x.\*

bishop of Canterbury, and afterwards was more strictly prohibited by another proclamation<sup>1</sup> (Sept. 23), that the people might be the more ready to receive a most quiet, godly, and uniform order to be had throughout the realm<sup>2</sup>.

The 'Order of the Communion' had been published with all possible speed, and was meant only to serve until a more complete book could be prepared. The divines assembled at Windsor therefore continued their deliberations<sup>3</sup>, and before the end of the year, with the sanction of Convocation<sup>4</sup>, presented 'The Book of Common Prayer' to the king, to be by him laid before parliament. The main discussion turned upon the manner of Christ's

FIRST  
PRAYER-  
BOOK OF  
EDWARD  
VI.

*Prayer-Book  
approved by  
Convocation  
and Parlia-  
ment.*

<sup>1</sup> *Ibid.* XIII.

<sup>2</sup> Besides the opposition of the papists, the council had to control the innovations of the reformers. Strype (*Eccles. Mem. Ed. VI. bk. I. ch. 11*) says that 'several preachers and laymen... had of themselves begun changes in their parish-churches, laying aside the old rites and orders, and had brought in new ones, according to their own judgments and opinions....' Compare the Proclamation prefixed to 'The Order of the Communion' (1548), shewing that some enterprised to run before authority: and the Act of Uniformity (1549), stating that, besides the old *uses*, divers forms and fashions were used in cathedral and parish-churches, concerning Matins and Evensong, the Holy Communion, and the administration of other sacraments of the Church: (Clay, *P. B. Illustrated*, pp. 185, 186.) See also Lathbury, *Hist. Convoc.* pp. 135, sqq. A book, which must have been printed in 1548, seems to have been intended for an Order of Matrimony.

<sup>3</sup> Heylin (*Hist. Ref. 2 Ed. VI. § 17*) says that these bishops and divines were ordered to assemble on the 1st of September, and that

the reason of the publication of the Book of Common Prayer was the difficulty of restraining the preachers. Communion in both kinds was fully sanctioned; but the form in which it was to be administered had only the authority of a proclamation: hence 'it was advised that a public Liturgy should be drawn, and confirmed by parliament....' Strype (*Eccles. Mem. Ed. VI. I. 11*.) says that the commissioners met again in May 1548; which is more probable, if indeed they had ceased to act. It never could have been the intention to retain so incongruous a service, as the English 'Order of Communion,' in connection with the Latin mass.

<sup>4</sup> The King's message to the Devonshire rebels says that the Book of Common Prayer was 'by the whole clergy agreed.' Fox, *Acts and Mon.* v. 734. In a letter preserved in Bonner's Register (*ibid.* p. 726) the king states distinctly that the book was approved or set forth by the bishops and all other learned men 'of this our realm in their synods and convocations provincial.' See Lathbury, *Hist. of Convoc.* p. 138; Clay, *P. B. Illustrated*, Pref. § 3.

presence in the Eucharist; and before the book passed the Commons, a public disputation<sup>1</sup> was held upon this subject, with the apparent intention of laying open the arguments which had caused the bishops and divines to retain, or to alter the old Services. After this, the book was readily accepted by Parliament, and the Act of Uniformity<sup>2</sup> ordered the administration of each of the two sacraments, and all other common and open prayer to be said and used only in such order and form as was there set forth<sup>3</sup>, from and after the Feast of Pentecost (June 9)<sup>4</sup>.

The objects of the compilers<sup>5</sup> of this first English Book

<sup>1</sup> *Trcherne's letter to Bullinger*, Dec. 31: 'Habita est Londini decimo nono Calendas Januarii, ni fallor, disputatio *περι εὐχαριστίας* in consessu omnium pene procerum totius Angliæ. Decertatum est acriter inter episcopos. Cantuariensis præter omnium expectationem sententiam vestram de hoc negotio apertissime, constantissime, doctissimeque defendit... Nunquam splendidiorem victoriam veritas apud nos reportavit. Video plane actum de Lutheranismò, cum qui prius habiti sunt summi ac pene soli illius fautores, nostri toti facti sunt.' Orig. Lett. CLII. (Park. Soc.) K. Edward calls it in his journal, 'a notable disputation of the Sacrament in the Parliament-house.' This was Dec. 14, and the Book was read the first time in the Commons on Wednesday, Dec. 19, and in the Lords on the following day.

<sup>2</sup> Stat. 2 & 3 Ed. VI. c. I. (Jan. 15, 1549.)

<sup>3</sup> Some qualifications were appended to the Act for the benefit of scholars: that persons understanding the Greek, Latin, Hebrew, or other strange tongue, might say privately the prayers of Matins and Evensong in such tongue as they

understood: and for the further encouraging of learning in the tongues in the Universities of Cambridge and Oxford, that those Universities might use and exercise in their common and open prayer in their chapels, being no parish-churches, the Matins, Evensong, Litany, and all other prayers, (the Holy Communion, commonly called the Mass, excepted,) prescribed in the said book, in Greek, Latin or Hebrew:—and that all men might, as well in churches, chapels and oratories, as in other places, use openly any psalms or prayer taken out of the Bible, at any due time, not letting or omitting thereby the service mentioned in the said book, § 6. Clay, *P. B. Illustr.* p. 192.

<sup>4</sup> This was a long delay, since the books were ready in March. It seems to imply a desire of the compilers of our Prayer-Book to dedicate their work to the especial service of God the Holy Ghost. See Clay, *Histor. Sketch*, §§ 10, 11; Lathbury, *Hist. of Convoc.* pp. 138, sqq.

<sup>5</sup> The 'notable learned men' associated with Cranmer about the 'Order of Communion' (1548), were, George Day, bishop of Chichester, Tho. Goodryke, of Ely, John Skyp,



of Common Prayer are stated in 'the Preface;'—that now all the realm should have but one 'Use;' that the 'Pie' should be simplified; that more scripture should be read, and the reading of the chapters not interrupted by 'legends, responds, verses, vain repetitions, commemorations, and synodals;' that nothing should be read but the very pure Word of God, the holy Scriptures, or that which is evidently grounded upon the same; and that all should be in English.

The principal differences between the first Prayer-book of Edward VI., and that now in use<sup>1</sup>, are as follows: *Matins* and *Evensong* began with the Lord's prayer, and ended with the third collect: the *Litany* was placed after the Communion Office; in some early editions it was added as a separate sheet at the end of the volume; there was no

FIRST  
PRAYER-  
BOOK OF  
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VI.

Wherein differ-  
ing from  
the present  
Prayer-  
Book.

of Hereford, Hen. Holbeach, of Lincoln, Nicholas Ridley, of Rochester, Tho. Thirleby, of Westminster, Dr May, dean of St Paul's, John Taylor, dean (afterwards bishop) of Lincoln, Dr Haines, dean of Exeter, Dr Robertson (afterwards dean of Durham), Dr John Redman, Master of Trinity College, Cambridge, Dr Richard Cox, almoner to the king (afterwards bishop of Ely).

Fuller (*Ch. Hist.* bk. vii. p. 386) adds concerning the persons employed about the Book of Common Prayer (1549), 'We meet not with their particular names, but may probably conceive they were the same with the former for the main, though some might be superadded by royal appointment.'

Burnet (*Hist. Ref.* II. bk. i. Vol. II. p. 98. ed. Nares) mentions in addition to the above names, the Archbishop of York (Holgate), the bishops of London (Bonner), Durham (Tonstal), Worcester (Hethe), Norwich (Reps), St Asaph (Par-

few), Salisbury (Salcot or Capon), Coventry and Litchfield (Sampson), Carlisle (Aldrich), Bristol (Bush), and St David's (Farrar). Cardwell (*The Two Liturgies of Edw. VI. compared*, Pref. p. xiii.) and Todd (*Life of Cranmer*, II. 64) consider that the larger number were appointed in the first instance in 1547, to draw up 'The Order of the Communion,' but that afterwards the smaller number only were appointed; or at all events they only acted in the business of composing the Book of Common Prayer. 'All subscribed their names unto it, but Day of Chichester,' says Heylin, (*Hist. Ref.* 2 Ed. VI. § 20) from the register-book of the parish of Petworth. But the bishops of Westminster and Hereford joined with him in protesting against the Act of Uniformity when the Bill was before the House of Lords: and probably Robertson and Redman liked it as little. Strype, *Eccl. Mem. Ed. VI.* bk. I. ch. II.

<sup>1</sup> See Collier, *Eccl. Hist.* v. 273.

rubric to direct its use as a part of the Morning Prayer; the address to the Virgin Mary, which had been retained in Henry's Litany, was omitted, together with the similar invocations of the angels and patriarchs. The *Communion Service* began with an Introit, or psalm sung as the minister was proceeding to the altar; the commandments were not read; the prayers differed from our present form, but chiefly in their arrangement; the name of the Virgin was especially mentioned in the praise offered for the saints; the Consecration included a prayer for the sanctification of the elements with the Holy Spirit and the Word; water was mixed with the wine; the words used in delivering the elements to the communicants were only the first clause of those now used. The sign of the cross was retained twice in the consecration of the elements; as it was also in Confirmation, and Matrimony, and in the Visitation of the Sick, if the sick person desired to be anointed: a form of exorcism, and anointing, and the trine immersion were still used in *Baptism*; the water in the font was ordered to be changed once a month at least: in the *Burial Service* prayer was offered for the deceased person; and an introit, collect, epistle, and gospel, were appointed for a communion at a burial.

Quignon's  
reformed  
Breviary.

In introducing a more continuous reading of Scripture into the daily service, instead of the numerous short and interrupted lections of the Breviary, our reformers had an example before them in the Roman church. Cardinal Quignon, by direction of Clement VII., had published a reformed Breviary in 1536, which was recommended, though not formally enjoined, by Pope Paul III., and was extensively used for forty years<sup>1</sup>. The cardinal's great

<sup>1</sup> A second edition was published in 1537, of which a copy is in the Cambridge University Library (G.

6. 15): the title is, 'Breviarium Romanæ Curiae, ex sacra et canonica Scriptura, necnon Sanctorum

object being to promote the knowledge of Scripture, his work furnished some hints to the compilers of our Book of Service, whose object was so far the same; and the Preface was taken almost entirely from it. The reformed Prayer-book, however, was distinctly Anglican, the ancient Service-books of the English Church being mainly followed, and large portions of them retained, as far as the doctrines now to be inculcated would allow.

FIRST  
PRAYER-  
BOOK OF  
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VI.

Hence the book was received with greater readiness than might have been expected<sup>1</sup>. Learned men among the Romanizing party could conform to it, as containing the primitive elements of Christian worship, freed from the innovations of later times. Some indeed called it a parliamentary religion<sup>2</sup>; and some of the more extreme section of the reformers found fault with it, on the ground that it was tinged with Lutheranism<sup>3</sup>. It was immediately turned into Latin, that the continental reformers might know how matters were advancing<sup>4</sup>.

Prayer-  
Book gene-  
rally well re-  
ceived;

objected to by  
some reform-  
ers.

To enforce the proper use of the book, a royal visitation was ordered after Midsummer. The articles and instructions given to the visitors may be considered as subsidiary to the rubrics by which the public service was now directed; showing the intention of the compilers with regard to certain ceremonies. They especially directed that no minister should *counterfeit the popish mass*<sup>5</sup>; and

Royal Visit-  
ation.

historiis summa vigilantia decerp-  
tis, accurate digestum.'

<sup>1</sup> See Heylin, *Hist. Ref.* 3 Ed.  
VI. § 10.

<sup>2</sup> Strype, *Eccl. Mem. Ed.* VI.  
bk. I. ch. II.

<sup>3</sup> *Hilles to Bullinger* (June 4,  
1549), Orig. Lett. cxxi. (Park.  
Soc.) 'habemus Communionem eu-  
charistiæ uniformem per totum  
regnum, more autem Nurember-  
gensium ecclesiarumque aliquot

Saxonicarum:...episcopi et magis-  
tratus...Lutheranis nullum offen-  
diculum objiciunt.....' See Ap-  
pendix to this chapter, § 3.

<sup>4</sup> See Appendix to chap. iii. § 1.

<sup>5</sup> Cardwell, *Doc. Ann.* xv. § 2.

'Item, For an uniformity, that no  
minister do counterfeit the popish  
mass, as to kiss the Lord's table;  
washing his fingers at every time  
in the Communion; blessing his  
eyes with the paten, or sudary;

that there should not be more than one Communion<sup>1</sup> in a church upon any day, except Christmas and Easter, when Collects, Epistles, and Gospels were provided for two communions.

It might naturally be expected that some would cling to the old form of service, and watch for some turn of affairs in the political world, which would restore the Missals to their place in the churches. The fall of the Duke of Somerset was thought to be such an event<sup>2</sup>; and upon his being sent to the Tower in the autumn of this year (1549) it was rumoured that the Latin service, with its ceremonies, would be restored, 'as though the setting forth of the Book of Common Prayer had been the only

or crossing his head with the paten; shifting of the book from one place to another; laying down and licking the chalice of the Communion; holding up his fingers, hands, or thumbs, joined towards his temples; breathing upon the bread or chalice; shewing the sacrament openly before the distribution of the Communion; ringing of sacring bells; or setting any light upon the Lord's board at any time; and finally to use no other ceremonies than are appointed in the king's book of common prayers, or kneeling, otherwise than is in the said book.'

<sup>1</sup> This order was aimed especially at Bonner, who had retained private masses under the name of communions, in the side-chapels at St Paul's. *Hooper to Bullinger*, (Dec. 27, 1549) Orig. Lett. xxxvi.: 'Altaria hic in multis ecclesiis facta sunt aræ. Usus cœnæ Domini publicus procul abest a forma et institutione Domini: licet sub utraque specie ministratur, tamen aliquibus in locis ter in die celebratur cœna. Ubi olim mane celebrabant missam Apostolorum, habent communionem Apostolorum; ubi missam D. Virginis, habent commu-

nionem quam vocant communionem Virginis; ubi altam vel summam missam, jam summam communionem, sic vocant. Vestes illas ac lumina ad altaria servant adhuc; cantant semper in templis horas ac alios hymnos qui ad cœnam spectant, tamen nostra lingua. Et ne pereat papatus, sacrificuli etsi Latinum idioma abrogare coguntur, tonum eundem ac musicam semper diligentissime observant, quem hactenus in papatu solebant.' A letter was sent to Bonner from the Council (June 24, 1549) commanding that the Communion should be ministered only at the high altar of the church, and only at the usual time of high mass, except some number of people desired (for their necessary business) to have a communion in the morning, and yet the same to be executed in the chancel at the high altar. *Cardwell, Doc. Ann. xvi.*

<sup>2</sup> *Hooper's Letter, ubi sup.* 'Magnus ceperat nos timor, magnus metus mentes piorum invaserat, qualem successum Christi religio adhuc herbescens in Anglia esset acceptura post lapsum ducis Somersetiæ...



act of the said duke.' Therefore to prevent the possibility of a return to the old service, a King's Letter<sup>1</sup> was issued (Dec. 25) to call in, and burn, or deface and destroy all the old church-books, 'the keeping whereof should be a let to the usage of the said Book of Common Prayers.' This Order of Council was afterwards confirmed and extended by an Act of Parliament<sup>2</sup>, to call in the books, and to take away images out of the churches.

FIRST  
PRAYER-  
BOOK OF  
EDWARD  
VI.

*Destruction  
of the old  
Church-  
Books.*

By another Act of this Parliament<sup>3</sup> (Jan. 31, 1550), *The Ordinal.* the king was empowered to appoint six prelates, and six other men of this realm, learned in God's law, to prepare an Ordinal: and whatever should be 'devised for that purpose by the most number of them, and set forth under the great seal of England, before the 1st day of April, should be lawfully exercised and used, and none other.' The Order of Council appointing the commissioners was made Feb. 2nd; and the book<sup>4</sup> was brought to the council, Feb. 28th, signed by eleven commissioners, Heath, bishop of Worcester, refusing to subscribe, although the book by no means satisfied those who were bent upon more thorough reformation<sup>5</sup>.

The influence of this party, however, continued to in-

*Influence of  
Continental  
Protes-  
tantism.*

<sup>1</sup> Cardwell, *Doc. Ann.* xx.

<sup>2</sup> Stat. 3 and 4 Ed. VI. c. 10.  
Collier, *Eccles. Hist.* v. 361.

<sup>3</sup> Stat. 3 and 4 Ed. VI. c. 12.  
Collier, p. 365.

<sup>4</sup> 'The Form and Manner of making and consecrating of Archbishops, Bishops, Priests and Deacons,' 1549 (=1550): reprinted in *Liturgies and Documents of the Reign of Edward VI.* (Park. Soc.) The Act added, 'and other ministers of the church;' but the commissioners omitted all mention of orders inferior to deacons. See Soames, *Hist. Ref. Ed.* VI. p. 521.

<sup>5</sup> The form of the Oath of supremacy was especially objectionable, 'So help me God, all Saints, and the holy Evangelists.' This was altered upon Hooper's arguments, and all mention of swearing by the saints was struck out by the king's own hand, July 20th, when Hooper accepted the bishopric of Gloucester, and took the oath as amended. Orig. Lett. CCLXIII. (Aug. 28.) *Micronius to Bullinger.* Hooper's own account of the matter is given in a *Letter to Bullinger* (June 29), Orig. Lett. XXXIX.

PREPARA-  
TIONS FOR  
REVISION.Removal of  
Altars,by Ridley,  
Bishop of  
London.

crease during the absence of the Duke of Somerset from the council-board, and still more after his death in 1552. Then indeed it seems that Cranmer kept himself in comparative retirement, while each event, under the influence of the court, tended to advance the views of the more zealous Protestants. Images had been destroyed out of the churches; and now (1550) the Eucharist was made to appear more plainly as the Lord's Supper by the removal of altars. This had been partially begun; but the general impulse was given to it by Hooper's Lent sermons before the court<sup>1</sup>. Ridley, who, while Bishop of Rochester, had destroyed 'the altars of Baal' in his church there, was now Bishop of London<sup>2</sup>. In June he visited his new diocese, and set about this alteration, as far as his episcopal authority could reach, seconded as it was by the civil power<sup>3</sup>. Notwithstanding these efforts many altars remained, with their rich hangings, and jewels, and gold and silver plate: and we can hardly think otherwise than that some courtiers desired their destruction, because they hoped to enrich themselves by the plunder of such valuable furniture<sup>4</sup>, which would not be wanted for 'an honest table.'

<sup>1</sup> Serm. iv. upon Jonas, *Early Writings of Bp Hooper*, p. 488, (Park. Soc.): 'It were well that it might please the magistrates to turn the altars into tables, according to the first institution of Christ, to take away the false persuasion of the people they have of sacrifices to be done upon the altars; for as long as the altars remain, both the ignorant people, and the ignorant and evil-persuaded priest will dream always of sacrifice. Therefore were it best that the magistrates removed all the monuments and tokens of idolatry and superstition; then should the true religion of God the sooner take place.'

<sup>2</sup> Orig. Lett. XXIVIII. *Hooper to*

*Bullinger*, Mar. 27.

<sup>3</sup> Cardwell, *Doc. Ann.* xxi. p. 94, *note*. K. Edward's Journal: 'June 28. Sir John Gates, sheriff of Essex, went down with letters to see the Bishop of London's Injunctions performed, which touched plucking down of superaltaries, altars, and such like ceremonies and abuses.'

<sup>4</sup> *Instructions for the Survey of Church-goods in Northamptonshire*, 1552. 'We be informed that in many places great quantity of the said plate, jewels, bells, and ornaments be embezzled by certain private men.' Cardwell, *Doc. Ann.* xxvii.

Hence an order was issued in November for the entire removal of the altars, and arguments were prepared, and sent with the Council's letter<sup>1</sup> to the bishops, to reconcile the parishioners to the loss of the ornaments of their churches<sup>2</sup>. The change, however, involved rubrical difficulties : the people had been accustomed to kneel before the altar at the time of communion ; but what should be their posture before or around a table ? The priest also had been directed to stand before the middle of the altar ; but where should he place himself to minister at a table<sup>3</sup> ?

PREPARA-  
TIONS FOR  
REVISION.

With the same tendency, a great discussion was going on about ecclesiastical vestments. Everything which had been used by popery was unclean in the eyes of the more ardent reformers, who communicated with Switzerland rather than with Germany. But above all, the scarlet portion of the bishop's robes was offensive, as being the colour which identified the papacy with the apocalyptic persecutor. This dispute was brought to a full discussion by the appointment of Hooper to the bishopric of Gloucester<sup>4</sup>. After a long, hot, and fruitless debate with Ridley<sup>5</sup>, Hooper was committed to the Fleet, by order of the Privy Council (Jan. 27, 1551). This curious mode of compelling a bishop elect to be consecrated had the effect desired by those in authority. Hooper yielded so far as to be consecrated (March 8), and then to preach in his pontificals before the king<sup>6</sup>, on the understanding that he would not

Disputes  
about Vest-  
ments.

Hooper,  
bishop of  
Gloucester.

<sup>1</sup> *Ibid.* xxiv.

<sup>2</sup> Our Saviour instituted the sacrament of His body and blood at a table. The disciples sat, in their usual posture at meals, at that supper. It does not appear that the apostles used anything but a table in their ministrations. An altar is for sacrifice, which has passed away with the Mosaic law. A table is for eating, and is therefore more

proper for the solemnity of the Lord's Supper. Collier, *Eccles. Hist.* v. 410.

<sup>3</sup> Collier, *Eccles. Hist.* v. 423.

<sup>4</sup> See Soames, *Hist. Ref. Ed.* VI. p. 560.

<sup>5</sup> Orig. Lett. xl.

<sup>6</sup> Orig. Lett. cxxiv. Fox gives a quaint description of this scene, *Acts and Mon.* vi. 641.

REVISION  
OF THE  
PRAYER-  
BOOK.

*Congrega-  
tions of Fo-  
reigners in  
England.*

*Revision of  
the Prayer-  
Book,*

*mentioned in  
Convocation.*

*Opinions of  
Bucer and  
Martyr.*

be required to use the full dress of a bishop on all occasions in the retirement of his diocese.

These disputes were strengthened by the presence of congregations of foreign refugees<sup>1</sup>. John-a-Lasco's Dutch and German congregation, an Italian<sup>2</sup>, and French church in London, together with that of Pullain for French and Walloons at Glastonbury, were fully tolerated; and under their respective superintendents, were allowed to conduct their worship after their own fashion: although Ridley, and other bishops, felt that such diversity would tend to disturb the settlement of the English ritual<sup>3</sup>.

Owing to these causes, the first Prayer-book of Edward VI. was no sooner published than further alterations were mooted. It is believed that the commissioners, who compiled the Ordination Services, in the early part of 1550, prepared some alterations in the Book of Common Prayer. Towards the close of the year, when the Convocation met as usual with the Parliament, this matter was brought forward. Mention was made of doubts which had arisen respecting certain portions of the book; namely, what holidays should still be observed; the dress and posture of the minister in the public service; the entire office of the Holy Communion, and especially the form of words used at the delivery of the consecrated elements<sup>4</sup>. The book was to be revised; but not by Convocation: a committee of divines with Cranmer at their head was appointed for that purpose by the king, who had determined on many changes<sup>5</sup>; and the opinions of Bucer and Martyr, the

<sup>1</sup> Soames, *Hist. Ref. Ed. VI.* p. 564.

<sup>2</sup> Strype, *Cranmer*, II. 22. See some notices of these congregations in the Appendix to this chapter, §§ 8, 9.

<sup>3</sup> Heylin, *Hist. Ref. 4 Ed. VI.* § II. See Orig. Lett. CCLXIII.

*Micronius to Bullinger.*

<sup>4</sup> Heylin, *Hist. Ref. 5 Ed. VI.* § 15.

<sup>5</sup> 'Si noluerint ipsi efficere ut quæ mutanda sint mutantur, rex per seipsum id faciet.' *Martyr's Letter to Bucer*; Strype, *Cranmer*, Append. LXI.

Regius Professors of Divinity at Cambridge and Oxford, were asked upon the existing Service-book<sup>1</sup>. It must, however, be observed that, although Convocation did not discuss the particular alterations that were made, it might have been induced to delegate its authority to a royal commission<sup>2</sup>, chiefly composed of its leading members; and the alterations, important as they are, were said to be adopted only for the sake of rendering the book ‘fully perfect in all such places in which it was necessary to be made more earnest and fit for the stirring up of all Christian people to the true honouring of Almighty God,’ and with no intention of condemning the doctrines of the former book. And Edward’s second Act of Uniformity<sup>3</sup> declared that it had contained nothing ‘but what was agreeable to the Word of God and the primitive church;’ and that ‘such doubts as had been raised in the use and exercise thereof, proceeded rather from the curiosity of the minister and mistakers, than of any other worthy cause.’

REVISION  
OF THE  
PRAYER-  
BOOK.

No condem-  
nation in-  
tended of the  
first Prayer-  
Book.

The chief alterations now made were: in the *Daily Prayer*, the introductory sentences, Exhortation, Confession, and Absolution, were placed at the beginning of the service.

Changes  
made in 1552.

In the *Communion Office*, the Decalogue and Responses were added; the Introit, the name of the Virgin Mary, the thanksgiving for the Patriarchs and Prophets, the sign of the cross and the invocation of the Word and the Holy Ghost at the consecration of the elements, and the mixture of water with the wine, were omitted: at the delivery of the elements the second clause of our present form was ordered instead of the first; whereby direct

<sup>1</sup> See Appendix to this chapter, *note*.  
§§ 4, 5.

<sup>2</sup> Cardwell, *Two Prayer-Books of Ed. VI. compared*, Pref. p. xix.

<sup>3</sup> Stat. 5 and 6 Ed. VI. c. 1.  
Clay, *Prayer-Book Illustrated*, Appendix. iv.



mention of taking the Body and Blood of Christ was avoided: the long prayer of consecration, beginning with the Prayer for the Universal Church and ending with the Lord's Prayer, which had been formed on the most ancient model, was changed into the Prayer for the Church Militant, the Prayer of Consecration, and the first form of the Prayer after Communion. In *Baptism*, the exorcism, the anointing, the use of chrisom, and the trine immersion, were omitted; the water was to be consecrated whenever the service was used.

In the *Visitation of the Sick*, the allusion to Tobias and Sarah, the anointing, and the direction for private confessions and reserving portions of the consecrated elements, were omitted. In the *Burial Service*, the prayers for the dead, and the office for the Eucharist at funerals, were omitted. The rubric concerning *Vestments* ordered that neither alb, vestment, nor cope should be used; a bishop should wear a rochet, a priest or deacon only a surplice<sup>1</sup>.

*Doctrinal  
change re-  
specting  
Christ's pre-  
sence in the  
Eucharist.*

The great doctrinal alteration referred to the presence of Christ in the consecrated elements of the Eucharist. In the book of 1549 the Communion Service had been so constructed as to be consistent with the belief of a real, and perhaps of a substantial and corporal presence. But the alterations in 1552 were such as to authorize and foster the belief that the consecrated elements had no new virtues imparted to them, and that Christ was present in the Eucharist in no other manner than as He is ever present to the prayers of the faithful. The pale of Church communion was thus enlarged for the more earnest reformers, but closed against the slightest leaning to *Mediæval* doctrine<sup>2</sup>.

<sup>1</sup> Soames, *Hist. Ref. Ed.* VI. p. 603; Clay, *Historical Sketch*, p. 27.

<sup>2</sup> See Cardwell, *Hist. of Confer-  
ences*, Introd. p. 5; and an 'His-

This revisal was a long time in hand. The archbishop and his coadjutors were engaged upon it in 1550. The 'censures' of Bucer and Martyr were obtained early in January 1551, when certain points were already determined. The French Order of Service was published by Pullain (Pollanus), about the end of February; and that of the German Congregation, by John-a-Lasco, probably about the same time. In November a private discussion was held concerning the manner of Christ's presence in the Sacrament<sup>1</sup>. Parliament met January 23rd, 1552; and Convocation, as usual, on the following day. The Act of Uniformity passed both Houses April 6th, and a long interval was allowed before the revised book was to come into use, which was not until the Feast of All Saints. This delay seems to have arisen from a contest of opinion. Many considered that there was no real necessity to supersede the first Prayer-book: and the more zealous Protestant party were not satisfied even with the second, as now printed. Their opinions too were gaining ground with those in authority in the royal council; and they succeeded so far as to introduce a clause involving further condemnation of the views opposed by them, before the books were published. Indeed, the issue was suspended in September, until certain faults were corrected<sup>2</sup>; and

SECOND  
PRAYER-  
BOOK OF  
EDWARD  
VI.

Publication  
of the re-  
vised Prayer-  
Book de-  
layed.

Declaration  
added con-  
cerning  
kneeling at  
Communion.

torical Account of Transubstantiation' in Soames, *Hist. Ref. Ed. VI.* chap. II.

<sup>1</sup> Nov. 25. Sir John Cheke, Horne dean of Durham, Whitehead and Grindal, with Feckenham and Young on the popish side, met at the house of Sir Wm. Cecyl, secretary of state; Cheke propounded this question: 'Quis esset verus et germanus sensus verborum cœnæ, Hoc est corpus meum? Num quem verba sensu grammatico ac-

cepta præ se ferebant, an aliud quiddam?' A second disputation on the same question was held Dec. 3rd. Strype, *Cranmer*, II. 26.

<sup>2</sup> 'Sept. 27th an order came to Grafton the printer in any wise to stay from uttering any of the books of the new service. And if he had distributed any of them among his company (of stationers) that then he give strait commandment not to put any of them abroad until certain faults therein were correct-

THE  
PRAYER-  
BOOK FOR  
IRELAND.

almost at the last moment before the book was to be used according to the Act of Parliament, a declaration was ordered to be added to the Communion Office, in explanation of the rubric which requires communicants to kneel at receiving the consecrated elements,—‘that it is not meant thereby, that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received, or to any real and essential presence there being of Christ’s natural flesh and blood<sup>1</sup>.’

The Prayer-  
Book for  
Ireland.

The Church of Ireland, although having its own Convocation, followed in ecclesiastical reforms the orders which were sent across from England. Edward’s first Act of Parliament<sup>2</sup>, which commanded the communion to be given ‘under both the kinds,’ applied to ‘the people within the Church of England and Ireland;’ and the Proclamation prefixed to ‘The Order of the Communion’ (1548), made no distinction between the two countries<sup>3</sup>: yet it was not until February 6th, 1551, that an Injunction was sent to the Lord-deputy to have the English Book of Common Prayer read in the Irish churches. Sir Anthony St Leger immediately summoned the whole clergy, but not as a Convocation<sup>4</sup>, for the 1st of March, to acquaint them with his Majesty’s commands; and after some opposition from the Archbishop of Armagh, and several

ed.’ Strype, *Memorials*, Ed. VI. II. 15. And Oct. 27th, ‘the Council-book mentions a letter written to the Lord Chancellor, to add in the edition of the new Common Prayer-Book a declaration touching kneeling at the receiving the Communion.’ Burnet, *Hist. Ref.* Pt. III. bk. iv. Vol. III. p. 316, ed. Nares.

<sup>1</sup> Clay, *Prayer-Book Illustrated*, p. 126.

<sup>2</sup> Stat. 1 Ed. VI. c. 1. § 7 (De-

cember, 1547).

<sup>3</sup> The Act of Uniformity (2 and 3 Ed. VI. c. 1) ordered the Book of Common Prayer (1549) to be used by all ministers ‘in any cathedral or parishe church, or other place within this Realme of Englande, Wales, Calyce, and Marches of the same or other the Kinges Dominions.’ Clay, *P. B. Illustr.* p. 190.

<sup>4</sup> Mant, *Hist. of the Church of Ireland*, II. 158.



bishops, a proclamation was issued for carrying the order into effect : and thus the English Prayer-book began to be publicly used on Easter Sunday (March 29), in the cathedral of Christ church, Dublin<sup>1</sup>. The second Book of Common Prayer (1552) does not appear to have been ordered for observance in the Irish Church : nor was any attempt made to translate the whole or parts of it into the Irish language. It may be doubted whether it was used beyond the circle of the Lord Deputy's Court : for the native priests did not understand English ; and if adopted by those English clergy, who occupied the larger benefices, it would be as unintelligible to the people as the Latin service which it supplanted. The language, indeed, presented such obstacles, that the proposal was entertained to allow a Latin translation of the Book of Common Prayer to be used in the Irish churches,—a proposal which was actually sanctioned by the Irish Parliament at the commencement of the reign of Elizabeth<sup>2</sup>. The Irish and the Welsh were left in their ignorance, from the unwillingness of the learned to master their languages. We must conclude that this alone hindered the translation of the reformed Service-book for the use of those countries ; since we find that the first Prayer-Book (1549) was translated into French for the use of the king's subjects in Calais and the Channel Islands ; and

THE  
PRAYER-  
BOOK FOR  
IRELAND.

Used in  
Dublin in  
1551.

Not trans-  
lated into the  
Irish lan-  
guage.

Translated  
into French.

<sup>1</sup> Stephens, *MS. Book of Com. Prayer for Ireland* (Eccl. Hist. Soc.), Introd. pp. iii. sq. The title of the Book which was printed at Dublin, 1551, is, '*The Boke of the common praier and administration of the Sacramentes, and other rites and ceremonies of the Churche ; after the use of the Churche of England.*' *Ibid.* p. v.

<sup>2</sup> The Act of Uniformity 2 Eliz. c. 2, authorized a Latin service in

those churches where the priest had not sufficient knowledge of the English tongue : and it now appears (*Original Letters and Papers*, edited by E. P. Shirley, Lond. 1851, pp. 47, 48) that part of the Prayer-Book had been translated into Latin for this purpose as early as 1551. The translator was a Mr Smyth, who is said to have received twenty pounds for his labour.

THE  
PRAYER-  
BOOK FOR  
IRELAND.

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care was taken to amend the translation in 1552, so that the French version should truly represent the English Book of Common Prayer<sup>1</sup>.

<sup>1</sup> The First Prayer-Book was translated into French by command of Sir Hugh Paulet, governor of Calais.—This was corrected by the English revised Book, ‘in all the

alterations, additions, and omissions thereof,’ at the instance of Goodrich, the Bp of Ely and Lord Chancellor. Strype, *Cranmer*, II. 33.

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## APPENDIX.

*Notices of certain foreigners who have been supposed to have influenced the composition or revisal of the Prayer-Book in the reign of Edward VI.*

1. CONTINUAL controversies within the English Church have turned upon the comparative merits and authority of the First and Second Prayer-Books of Edward VI. As to their merits, some regard the first Book as still leavened with Popish doctrines and practices; to others the second Book appears the work of foreign influence, and of pertinacious opposition to catholic antiquity<sup>1</sup>. The question of authority, however it may be historically decided, can be of little moment to those who now use our Prayer-Book, as successively amended, and as fully authorized by Parliament and Convocation in 1662.

INFLU-  
ENCE OF  
FOREIGN-  
ERS.

It may be quite certain that the Convocation 'was not permitted to pass its judgment on the second Service-Book put forth by authority of parliament in the reign of Edward VI., and for this plain reason, that it would have thrown all possible difficulties in the way of its publication<sup>2</sup>;' yet this second Book must be regarded as an English book revised by a selected number of English bishops and divines. It may be said that foreigners were consulted about the revisal; and it is true that the opinions of some strangers were asked: but even in the case of such men as Bucer and Martyr, who from their position would naturally be consulted, and on points where alterations agreed with their expressed opinions, it does not appear that those alterations were made in consequence of their influence. Of all the foreigners who were engaged in the work of reformation, Melancthon and Luther had the greatest influence both in the general reformation of the English Church, and in the composition of the English Book of Common Prayer, where it differed from the mediæval Service-Books.

2. Melancthon was repeatedly invited into England; and it seems probable that his opinion, supported by his character and learning, had great influence on Cranmer's mind. As early as

*Melancthon.*

<sup>1</sup> Maskell, *Antient Liturgy*, Pref. p. xvi.

<sup>2</sup> Cardwell, *Synodalia*, Vol. I. Pref. p. x.

## INFLUENCE OF FOREIGNERS.

Appointed  
Professor  
of Divinity  
at Cam-  
bridge.

Luther.

His Nurem-  
berg Service.

The Consul-  
tation of  
Hermann.

March, 1534, he had been invited more than once<sup>1</sup>; so that the attention of Henry VIII. and Cranmer had been turned towards him, before they proceeded to any doctrinal reformation. The formularies of faith, which were put forth in the reign of Henry, are supposed to have originated in his advice<sup>2</sup>. On the death of Bucer (Feb. 17, 1551,) the professorship of divinity at Cambridge was offered to Melancthon, and after many letters he was at last formally appointed<sup>3</sup> (May, 1553). It is perhaps needless to add that he never came into England; and although his presence had been so much desired, it does not appear that he had any influence with regard to the alterations introduced into Edward's second Prayer-Book.

3. The first Book was largely indebted to Luther, who had composed a form of Service in 1533, for the use of Brandenburg and Nuremberg<sup>4</sup>. This was taken by Melancthon and Bucer as their model, when they were invited (1543) by Hermann, Prince Archbishop of Cologne<sup>5</sup>, to draw up a Scriptural form of doctrine and worship for his subjects<sup>6</sup>. This book 'contained directions for the public services and administration of the sacraments, with forms of prayer and a litany; and also expositions of several points of faith and duty<sup>7</sup>.' The Litany presents many striking affinities with the

<sup>1</sup> 'Ego jam alteris literis in Angliam vocor.' Melancthon. *Epist.* No. 1172. *Opp.* II. 708; ed. Bretschneider.

<sup>2</sup> Laurence, *Bampton Lectures*, p. 200.

<sup>3</sup> 'Regiis literis vocor in Angliam, quæ scriptæ sunt mense Maio.' Melancthon. *Epist.* No. 5447; *Opp.* VIII. 135.

<sup>4</sup> Seckendorf. *Hist. Lutheran.* Part. III. § xxv. Add. iv.

<sup>5</sup> This excellent man could not accomplish his purpose of reformation. He was excommunicated in 1546, and though at first supported by the Emperor against the Pope for political purposes, he was deprived in 1547, and lived in retirement until his death, Aug. 13, 1552. Sleidan, xxiv. p. 435.

<sup>6</sup> 'Postquam veni Bonnam, intellexi episcopum dedisse mandatum, ut forma doctrinæ et rituum proponenda ecclesiis conscribatur,

et quidem ad exemplum Norimbergensis formæ.' Melancthon. *Epist.* No. 2706; *Opp.* v. 112. 'Scripsi vobis antea Episcopum secuturum esse formam Norimbergensem, eratque ante meum adventum institutus liber ad exemplum Norimbergense scribendus. Retinuit pleraque Osiandri Bucerus; quosdam articulos auxit, ut est copiosus. Mihi, cum omnia relegissem, attribuit articulos *περί τριῶν ὑποστάσεων*, de creatione, de peccato originis, de justitia fidei et operum, de ecclesia, de pœnitentia. In his consumpsi tempus hactenus, et legi de cæremoniis Baptismi et Cœnæ Domini quæ ipse composuit.' *Epist.* No. 2707, *ibid.*

<sup>7</sup> This work was first published in German in 1543, '*Simplex Judicium de Reformatione Ecclesiarum Electoratus Coloniensis*.' A Latin translation was published at Bonn in 1545, '*Simplex ac pia delibera-*

amended English Litany of 1544. • The exhortations in the Communion Service (1548 and 1549), and portions of the Baptismal Services, are mainly due to this book, through which the influence of Luther may be traced in our Prayer-Book, where additions, or considerable changes were made in translating the old Latin Services<sup>1</sup>.

INFLUENCE OF  
FOREIGN-  
ERS.

4. Martin Bucer arrived in England, at Cranmer's invitation, in April 1549, and was appointed King's professor of divinity at Cambridge. His opinion of the First Prayer-Book, which was then in course of publication, he gives in a letter written to the friends whom he had left at Strasburg, on the day after he reached Lambeth: 'The cause of religion, as far as appertains to the establishment of doctrines and the definition of rites, is nearly what could be wished.... We hear that some concessions have been made both to a respect for antiquity, and to the infirmity of the present age...' Of the use of vestments, candles, commemoration of the dead, and chrisom, he says, 'They affirm that there is no superstition in these things, and that they are only to be retained for a time.... This circumstance greatly refreshed us, that all the services in the churches are read and sung in the vernacular tongue, that the doctrine of justification is purely and soundly taught, and the Eucharist administered according to Christ's ordinance<sup>2</sup>....' In the following year he was required to state his opinion touching any parts of the Prayer-Book which seemed to him to need alteration: and he then again expressed his general satisfaction with it<sup>3</sup>. He

*Martin Bucer.*

*His opinion of the English Reformation,*

*and ceremonies retained in 1549.*

*tio,' &c. for clearness and fulness inferior to the German original. Fallow, Baptismal Offices Illustrated, p. 27. An English translation of the Latin work was printed in 1547, entitled, 'A simple and religious consultation of us Herman by the grace of God Archbishop of Cologne, and Prince Elector, &c. by what means a Christian reformation, and founded in God's word, of doctrine, administration of the divine Sacraments, of ceremonies, and the whole cure of souls, and other ecclesiastical ministries, maybe begun among men committed to our pastoral charge, until the Lord grant a better to be appointed either by a free and Chris-*

*tian council, general or national, or else by the states of the Empire of the nation of Germany, gathered together in the Holy Ghost.'* A second English edition, 'revised by the translator thereof and amended in many places,' was printed in 1548.

<sup>1</sup> See Strype, *Cranmer*, ii. 31; *Memorials Ed. VI.* i. 5; Laurence, *Bampt. Lect.* p. 377.

<sup>2</sup> Orig. Lett. CXXLVIII.

<sup>3</sup> 'Equidem cum primum in hoc regnum venissem, quæ publice dogmata quique ritus in ecclesia essent recepti, videremque eo, num meum possem ministerium his solido consensu adjungere, librum istum sacrorum per interpretem, quan-



INFLU-  
ENCE OF  
FOREIGN-  
ERS.

Bucer's 'Cen-  
sura' of the  
First Prayer-  
Book of  
Edward VI.

Ceremonies  
at Commu-  
nion.

prepared, however, a laborious criticism of the whole book, extending to twenty-eight chapters'. 'He objects to the separation in choirs of the clergy from the laity, as an antichristian usage; to the Romish habits, as having been abused to superstition;—to the use of circular wafers at the communion, because encouraging a notion that this form was necessary for comprising Christ's mystical body;—to the receiving of oblations at the holy table from absentees, because likely to make some men fancy that the devotions of such as bore their offerings would be beneficial to themselves;—to the practice of putting the wafer into the communicant's mouth, as comparatively modern, and tending to keep alive the superstitious conceit, that a layman's hands were unfit to touch the Lord's body;—and to the rubric enjoining the priest to consecrate only a sufficiency of the sacramental elements, as tending to foster a belief that the sacerdotal act altered the character of such substances. He finds fault with some gestures used in the mass, and not yet discontinued, though for the most part unauthorized by the Book of Common Prayer, such as kneeling, crossing, holding up the hands, and smiting upon the breast. He approves the reading of homilies to congregations unprovided with ministers capable of preaching. He excepts against the prayer recommending the dead to the mercy of God, and to that which represented angelic ministry as engaged in conveying our devotions to heaven. In the Baptismal Office, he suggests that the use of chrisom, and of the white habit, should be laid aside; that the passage asserting the sanctification of water to the mystical washing away of sin, ought to be expunged; and that, when the child is signed with a cross, which he admits to be a practice of high antiquity, the address ought not to be made to him personally. He disapproves also of exorcising the infants, and of demanding answers in their names from sponsors. He argues that a knowledge of the Creed, the

Baptismal  
Office.

tum potui, cognovi diligenter: quo facto egi gratias Deo, qui dedisset vos has cæremonias eo puritatis reformare; nec enim quicquam in illis deprehendi, quod non sit ex verbo Dei desumptum, aut saltem ei non adversetur commode acceptum. Nam non desunt paucula quædam, quæ si quis non candide interpretetur, videri queant non

satis cum verbo Dei congruere.' Bucer *Prologus in Censuram*.

<sup>1</sup> '*Censura Martini Buceri super libro Sacrorum, seu ordinationis ecclesie atque ministerii ecclesiastici in Regno Angliæ, ad petitionem R. Archiepiscopi Cantuariensis, Thomæ Cranmeri, conscripta.*' *Inter Buceri Scripta Anglicana*, fol. Basil. 1577.



Lord's Prayer, the Ten Commandments, and the other matters contained in the Catechism, is not sufficient for such as come for confirmation; he recommends frequent catechizing. The permission to anoint sick persons at their own desire, he thinks ought to be withdrawn. In the Churching of Women, he excepts against the chrisom. In the Communion, he wishes to have the denunciations follow the order of the Ten Commandments. He recommends that the number of holydays be diminished; and that bells be not rung except upon some public and religious account<sup>1</sup>. Bucer delivered this work to the Bishop of Ely, Jan. 5, 1551. In it he had fully and plainly recorded his opinion of the Prayer-Book; but although the points censured were for the most part altered in the revised book, yet these alterations do not seem to have resulted from Bucer's opinion, but rather to have been settled before the two foreign professors were even asked to give their judgments<sup>2</sup>. Bucer died at the end of February in this year.

INFLU-  
ENCE OF  
FOREIGN-  
ERS.

Bucer.

5. Peter Martyr arrived in England in November 1547, and was appointed King's Professor of Divinity at Oxford. We might therefore expect him to have been employed about the first Book of Edward VI. But his name is not among the compilers; nor does he appear to have been consulted, until the revisal of the book was in hand. We have his own account of his criticism, in a letter to Bucer (Jan. 10, 1551). It seems that he was not acquainted with the contents of the Prayer-Book, and that no complete Latin version was within his reach. A version, probably of the ordinary services, by Cheke, was put into his hands, and upon it he offered his annotations to the archbishop. Afterwards on reading Bucer's larger treatise, he was surprised to find what the book contained, and added his approval of his friend's observations. He notices one point which he marvels that Bucer had overlooked, that if a sick person was to receive the Communion on the same day that it was publicly administered in the Church, a portion of the consecrated elements was to be reserved and

Peter Mar-  
tyr.

<sup>1</sup> Soames, *Hist. Ref.* III. 596. See also Collier, *Eccles. Hist.* v. 387.

<sup>2</sup> 'Quod me mones de puritate rituum, scito hic neminem extraneum de his rebus rogari:' writes Bucer to a friend in Cambridge, Jan. 12, 1550 [= 1551], which is

referred to by Beza when defending Bucer from the charge of having been the author of our Baptismal Service. Laurence, *Bapt. Lect.* p. 246. See also the expressions in the latter part of Martyr's Letter to Bucer, quoted below.

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ENCE OF  
FOREIGN-  
ERS.

carried to the sick person. The conclusion of his letter shews that he perfectly understood that his opinion was not to guide the amendments which would be introduced into the Prayer-Book, though he rejoices in having the opportunity of 'admonishing the bishops<sup>1</sup>.'

*Bullinger.*

6. Bullinger kept up a continual correspondence with all who were engaged in the work of reformation. He dedicated treatises to Henry VIII. and Edward VI. and also to English noblemen, whose names and titles were carefully sent to him by his countrymen, several of whom were in England for purposes of education<sup>2</sup>. His opinion was often sought upon points of doctrine and order; but it does not appear that he had any influence in the formation or revival of our Service-Book. On the homiletic teaching of the English Church his influence must be allowed. One of his great works was a body of divinity in fifty sermons, of which each parcel was sent into England as soon as published. This work was translated for the especial benefit of the clergy in Q. Elizabeth's reign<sup>3</sup>.

*Calvin.*

7. Upon such a subject as the reformation of the Service-Book of a national Church, it cannot be doubted that Calvin would put forth all the influence which he had. Accordingly we find him endeavouring to guide those whom he conceived to be the leaders of the cause in this country. He wrote a long letter to the Protector Somerset (Oct. 22, 1548), introducing every subject which possibly might be debated; treating of forms of prayer, which he approves; of the Sacraments; of ceremonies; and of

<sup>1</sup> 'Conclusum jam est in hoc eorum colloquio, quemadmodum mihi retulit reverendissimus, ut multa immutentur. Sed quænam illa sint, quæ consenserint emendanda, neque ipse mihi exposuit, neque ego de illo quærere ausus sum. Verum hoc non me parum recreat, quod mihi D. Chæcus indicavit; si noluerint ipsi, ait, efficere ut quæ mutanda sint mutentur, rex per seipsum id faciet; et cum ad parlamentum ventum fuerit, ipse suæ majestatis auctoritatem interponet.' P. Martyr, *Letter to Bucer*; Strype, *Cranmer*, App. LXI.

<sup>2</sup> *John ab Ulmis to Bullinger*, Orig. Lett. CXII. (Park. Soc.)

<sup>3</sup> It was printed in 1577, 1584, and 1587; the latter edition being published with the royal authority, having had the sanction of Convocation in 1586, when Whitgift introduced some 'Orders for the better increase of learning in the inferior ministers,' and among them, that each minister should read over one of Bullinger's sermons every week, and take notes of its principal matters; the notes to be shewn to a licensed preacher every quarter. See Cardwell, *Synodalia*, II. 562.

discipline<sup>1</sup>. At the same time he wrote to Bucer, who had been invited by Cranmer to come to England, not to fail, through his well-known moderation, in urging a thorough removal of superstitious rites<sup>2</sup>. To the same effect he wrote to Cranmer himself<sup>3</sup>. No part, however, of our formularies can be traced to his influence. He had prepared a directory for divine service in French, while he was at Strasburg. This he afterwards published in Latin with emendations, as the form of the church at Geneva, in 1545. It is quite certain that our Book of Common Prayer (1549) had not the most distant resemblance to this production<sup>4</sup>.

8. During the revisal of the Prayer-Book, the forms of service were published, which were used by the congregations of foreign refugees in England. One of these was, in its original shape, the above-named French work of Calvin. He had been succeeded in the pastorship of the Church of Strangers at Strasburg by Pullain, who was obliged to flee from that city with his congregation by reason of the publication of the *Interim*<sup>5</sup>, an imperial manifesto adverse to the reformers. These people were chiefly weavers of worsted; and on their arrival in England the Duke of Somerset gave them a home in the abbey buildings at Glastonbury, and provided them with the means of carrying on their manufacture<sup>6</sup>. In February, 1551, Pullain published their order of service in Latin<sup>7</sup>, with a dedication to K. Edward, to defend his Church from the slanders of the Romanists, who, as usual, had accused them of licentiousness<sup>8</sup>. This book has been supposed to have furnished hints to the revisers of the Book of Common Prayer in some additions which were made in 1552 to the ancient services. The introductory sentences, with the Exhortation, Confession and Absolution, which were then placed at the beginning of the Morning and Evening Prayer, and the Ten Commandments with the Responses, especially the last, subjoined

INFLU-  
ENCE OF  
FOREIGN-  
ERS.

*Valerandus  
Pollanus.*

*The Stras-  
burg Li-  
turgy.*

<sup>1</sup> Calvin. Op. Tom. VIII. *Epistolæ et Responsa*, p. 39.

<sup>2</sup> *Ibid.* p. 49.

<sup>3</sup> *Ibid.* p. 61.

<sup>4</sup> Laurence, *Bampt. Lect.* p. 208.

<sup>5</sup> See Soames, *Hist. Ref. Edw. VI.* p. 492.

<sup>6</sup> Strype, *Cranmer*, II. 23.

<sup>7</sup> *Liturgia sacra, seu Ritus Ministerii in ecclesia peregrinorum pro-*

*fugorum propter Evangelium Christi Argentinæ. Adjecta est ad finem brevis Apologia pro hac Liturgia, per Valerandum Pollanum Flандrum. Lond. 23. Februar. Ann. 1551.* In the University Library, Cambridge.

<sup>8</sup> Strype, *Mem. Eccles. Ed. VI.* I. 29.

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ENCE OF  
FOREIGN-  
ERS.

Pollanus.

to them, which were at the same time introduced at the beginning of the Communion Service, are supposed to be due in some degree to this publication of Pollanus. Possibly another source may be found for a part of these additions. It was only an idea, however, or an occasional allusion, which was borrowed : and in the above-mentioned particulars, where alone any resemblance can be traced, the similarity belongs to the work of Pollanus, not to Calvin's translation of the same original<sup>1</sup>. The following is the passage referred to, being the commencement of the Sunday Service :

*'Liturgia diei Dominici.*

The 'Stras-  
burg  
Liturgy.'  
'Est deca-  
logus rithmo  
redditus.'

Die dominico mane hora octava, cum jam adest populus, Pastore accedente Choraules incipit clara voce, *Leve le cuevr*, ac populus accinit cum modestia et gravitate summa, ut ne quid voluptati aurium, sed serviant omnia reverentiæ Dei, et ædificationi tam canentium, quam audientium, si qui fortasse adsint non canentes.

Cum absolverint primam tabulam, tum pastor mensæ astans versus ad populum sic incipit : Adjutorium nostrum in nomine Domini, qui fecit cælum et terram. Amen. Deinde clara et distincta voce populum admonet de confessione peccatorum, hisque verbis præit :

Fratres, cogitet nunc vestrum unusquisque se coram Deo sisti, ut peccata et delicta sua omnia simplici animo confiteatur et agnoscat, atque apud vosmetipsos me præeuntem sequimini his verbis.

*Confessio Peccat.*

'Ps. li.'

Domine Deus, Pater æterne et omnipotens, agnoscimus et fatemur ingenue apud sanctissimam Majestatem tuam, peccatores esse nos miseros, adeoque a prima origine, qua concepti et nati sumus, tam ad omne malum esse pronos, quam ab omni bono alienos ; quo vitio tuas leges sanctissimas assidue transgredimur, eoque nobis exitium justissimo tuo judicio conquirimus. Attamen, Domine Deus, pœnitet sic offendisse bonitatem tuam, proindeque nos et facta nostra omnia nimium scelerata damnamus, orantes ut tu pro tua clementia huic nostræ calamitati succurras.

<sup>1</sup> Laurence, *Bampt. Lect.* p. 210.

Miserere igitur nostri omnium, O Deus et Pater clementissime ac misericors, per nomen filii tui Jesu Christi Domini nostri te obtestamur; ac deletis vitiis, ablutisque sordibus cunctis, largire atque adauge indies Spiritus tui sancti vim et dona in nobis, quo vere et serio nostram miseriam intelligentes, nostramque injustitiam agnoscentes, veram pœnitentiam agamus: qua mortui peccato deinceps abundemus fructibus justitiæ ac innocentiae, quibus tibi placeamus per Jesum Christum filium tuum unicum redemptorem ac mediatorem nostrum. Amen.

INFLU-  
ENCE OF  
FOREIGN-  
ERS.

Pollanus.  
The 'Stras-  
burg Li-  
turgy.'

#### *Absolutio.*

Hic pastor ex scriptura sacra sententiam aliquam remissionis peccatorum populo recitat, in nomine Patris, et Filii, et Spiritus Sancti. Ac toto hoc tempore populus magna cum reverentia vel astat, vel procumbit in genua, utut animus cujusque tulerit. Demum pronuntiato Evangelio hoc remissionis peccatorum a pastore, rursum populus præcunte Choraule totum decalogum absolvit, tum pastor ad orandum hortatus Ecclesiam his verbis ipse præit.

#### *Oratio.*

Dominus adsit nobis, ut Deum oremus unanimes:

Domine Deus, Pater misericors, qui hoc decalogo per servum tuum Moſen nos Legis tuæ justitiam docuisti; dignare cordibus nostris eam ita tuo spiritu inscribere, ut nequicquam deinceps in vita magis optemus, aut velimus, quam tibi obedientia consummatissima placere in omnibus, per Jesum Christum filium tuum. Amen.

Hic Ecclesia eandem orationem verbis prope iisdem Choraule præeunte succinit.

Interea pastor suggestum conscendit ad concionandum...

It will be seen from this extract that this service of Pollanus may have furnished the hint, that the decalogue should be repeated in the public service. But in the English book the Commandments were to be plainly recited in the hearing of the people, instead of being sung by them in metre; and they were appointed to be said not in the Morning Prayer, but at the commencement of the Communion, or principal service. The words, '*dignare cordibus nostris eam ita tuo Spiritu inscribere,*' contain the



INFLU-  
ENCE OF  
FOREIGN-  
ERS.

Pollanus.

subject of the petition which was placed as the concluding response after the Commandments, '*write all these thy laws in our hearts.*' Comparing this extract with the commencement of our Daily Prayer, we must observe that there is not one strictly parallel sentence, and Pollanus gives no form of Absolution at all. The truth respecting the very appropriate opening of our Service seems to be, that the hint was taken from two books of Service used by congregations of refugees in England, which were published about this time: the one being the version of Calvin's form, by Pollanus; and the other, that used by the Walloons under John a-Lasco.

John a-  
Lasco,

9. This truly influential person was a Polish noble, who left his country and his honours for the freer acknowledgment of the Gospel. His first visit to England was in September 1548, when he resided six months with Cranmer. The introduction of the *Interim* into Friesland compelled him to seek a shelter in England in 1550<sup>1</sup>. He was then appointed superintendent of the German protestant congregation in London: and his personal character appears to have obtained for them the church of St Augustine's Monastery<sup>2</sup>, with permission to use their own ceremonies. He published in Latin the service used by his Church, most probably about the close of 1550<sup>3</sup>. His friendly intercourse with Cranmer would naturally lead to an inquiry as to the form of his worship; and that, not only with a reference to the English Service-Book then under review, but that the English government might know to what they were giving shelter and sanction. In this book there is a form of Confession and of Absolution, in which some phrases resemble the corresponding portions which were added to the Second Book of Edward VI.

Superinten-  
dent of the  
foreign pro-  
testant con-  
gregation in  
London.

His form of  
Service pub-  
lished in  
Latin,

contains a  
Form of Con-  
fession and  
Absolution.

'—Neque amplius velis mortem peccatoris, sed potius ut convertatur et vivat...omnibus vere pœnitentibus (qui videlicet agnitis peccatis suis cum sui accusatione gratiam ipsius per nomen Christi Domini implorant) omnia ipsorum peccata prorsus condonet atque aboleat...omnibus, inquam, vobis qui ita affecti estis denuncio, fiducia promissionum Christi, vestra peccata omnia in

<sup>1</sup> Orig. Lett. p. 483, *Martyr to Bullinger* (June 1, 1550). He was appointed superintendent by King Edward, on the 24th of July; *ibid.* note.

<sup>2</sup> Now the Dutch church in Au-

stin Friars.

<sup>3</sup> '*Forma ac ratio tota ecclesiastici ministerii, in peregrinorum, potissimum vero Germanorum ecclesia; instituta Londini in Anglia per Edwardum Sextum.*' Sine loco et anno.



cælo a Deo Patre nostro modis plane omnibus remissa esse...opem  
 tuam divinam per meritum Filii tui dilecti supplices imploramus  
 ...nobisque dones Spiritum Sanctum tuum...ut lex tua sancta illi  
 [cordi] insculpi ac per nos demum...tota vita nostra exprimi ejus  
 beneficio possit <sup>1</sup>.'

INFLU-  
 FENCE OF  
 FOREIGN-  
 ERS.

<sup>1</sup> Cardwell, *Two Prayer-Books of Edw. VI. compared*. Pref. p. xxxii. note. Hooper mentions a Lasco as alone standing on his side of all the foreigners who had any influence; *Orig. Lett.* XL. He was named

among the thirty-two commissioners to frame ecclesiastical laws; *Ibid.* ccxxxvi. He left England, Sept. 15, 1553. *Ibid.* ccxl. See Strype, *Cranmer*, II. 22.

## CHAPTER III.

*The Prayer-Book in the Reign of Elizabeth.*

‘My crown is no way subject to any power whatever, save to that of Christ, the King of kings. I shall, therefore, esteem as enemies both to God and myself all such of my subjects as shall hereafter own any foreign or usurped authority within my realm.’—Q. ELIZABETH’S *Speech in the Privy Council*, May 15th, 1559.

TROUBLES  
AT FRANK-  
FORT.

French and  
English con-  
gregations of  
exiles at  
Frankfort.

DURING the reign of Mary the history of the Prayer-book is traced at Frankfort. Thither Pullain fled with his companions, when the refugees of various nations were driven from their homes in England<sup>1</sup>. The magistrates assigned a church for the use of the French protestant congregation : and when a company of English exiles settled there, they were allowed to use the same church on alternate days in the week, and at different times on the Sunday. A stipulation was, however, made that the English service was to be brought somewhat into agreement with the French order. Probably this was done, not only from the prevalent ignorance of toleration, but at the desire of some among the English exiles, who preferred the French form of service to their own<sup>2</sup>. Knox was invited to act as their minister ; and a description of the English Service-book was sent to Calvin for his disapproval<sup>3</sup>. It is a painfully interesting document, and the first of a long series of expressions of dislike to ritual observances, to primitive institutions, and Apostolical order, which unhappily form a large

<sup>1</sup> Mary came to the throne July 6th, 1553 ; and early in September P. Martyr, a-Lasco, and the body of foreigners, were obliged to flee.

Soames, *Hist. Ref.* IV. 79.

<sup>2</sup> *Ibid.* p. 560.

<sup>3</sup> See Append. § 3. Orig. Lett. CCCLVII.—CCCLXI.

item in the future history of the Book of Common Prayer.

TROUBLES  
AT FRANK-  
FORT.

On the accession of Elizabeth (Nov. 17, 1558) the people generally were more prepared to receive the religious teaching of the reformers, than they had been in the time of Henry, or even of Edward. They had now learned that it alone would give them freedom from the most revolting cruelty<sup>1</sup>. The protestant divines who remained alive came forth from their hiding-places, and with others who now returned from the continent, began once more to occupy the pulpits. The conduct of the Queen was marked by extreme caution<sup>2</sup>; from the very probable fear that the reformers would outstrip the royal prerogative, and the difficulty of restoring the Prayer-Book, while the statutes of the late reign were unrepealed, and the benefices were mostly held by Romanists. The mass therefore still continued, and the Queen was crowned according to the ceremonies of the Roman Pontifical. An English Litany<sup>3</sup> was, however, used in the royal chapel; and about the beginning of December a

Accession of  
Elizabeth.

First steps  
towards a  
revival of  
the Reforma-  
tion.

<sup>1</sup> See Soames, *Hist. Ref.* iv. 587; Strype, *Eccles. Mem.* 'Mary,' Appendix. LXXXV.

<sup>2</sup> Soames, *ib.* p. 599. See Hardwick, *Hist. of the Articles*, ch. vi. pp. 115, sqq. 1st ed.

<sup>3</sup> As it was in debate which of Edward's Prayer-Books should be revised for the use of the Church, the Litany printed in the first month of Elizabeth's reign was not taken from either of them, but rather from the original form (1544), with amendments in the collects, and concluding with the Prayer of St Chrysostom. It has the word 'dolour of our heart' (from 1544); one edition retains the petition for deliverance 'from the tyranny of

the bishop of Rome, and all his detestable enormities,' which is omitted in another, the same in all other respects. A copy of each edition is in the Cambridge University Library. It is reprinted in '*Liturgical Services of the Reign of Q. Elizabeth*' (Park. Soc.). See Mr Clay's Pref. pp. ix. sqq. No authority is claimed for these publications: yet changes which appear in them were sanctioned in 1559; and no copy of the Litany, which was in use in the royal chapel on the 27th of December, is known to be extant, unless it be the one of these editions, which omits the mention of the bishop of Rome.

RESTORA-  
TION OF  
THE RE-  
FORMA-  
TION.

paper of questions and advices was prepared<sup>1</sup>, suggesting the mode in which the reformed religion could be most safely re-established<sup>2</sup>. The 'manner of doing of it' is advised to be by a consultation of 'such learned men as be meet to shew their minds herein; and to bring a plat or book hereof, ready drawn, to her Highness: which being approved of her Majesty, may be so put into the Parliament House: to the which for the time it is thought that these are apt men, Dr Bill, Dr Parker, Dr May, Dr Cox, Mr Whitehead, Mr Grindal, Mr Pilkington...' and meanwhile to prohibit 'all innovation, until such time as the book come forth; as well that there be no often changes in religion, which would take away authority in the common people's estimation; as also to exercise the Queen's Majesty's subjects to obedience.' Another question is propounded, 'What may be done of her Highness for her own conscience openly, before the whole alteration; or, if the alteration must tarry longer, what order be fit to be in the whole realm, as an *Interim*?' To which it is proposed 'to alter no further than her Majesty hath, except it be to receive the communion as her Highness pleaseth on high feasts: and that where there be more chaplains at mass, that they do always communicate in both kinds: and for her Highness's conscience till then, if there be some other devout sort of prayers, or Memory said, and the seldomer mass.' This advice was acted upon. Preaching was forbidden by a proclamation (Dec. 27, 1558), which allowed the Gospel and Epistle, and the Ten Command-

Proclama-  
tion for-  
bidding  
preaching.

<sup>1</sup> The paper was most probably drawn up by Sir Thomas Smith, who had been secretary of state to K. Edward, and was submitted to Cecil. Strype, *Annals*, ch. ii. p.

51; and Append. iv.

<sup>2</sup> 'There was not only in this juncture a formidable popish party to struggle with, but a *Lutheran* party also.' *Ibid.* p. 53.

ments to be read in English, but without any exposition ; and forbad ‘any other manner of public prayer, rite, or ceremony in the church, but that which is already used, and by law received, or the common Litany used at this present in her Majesty’s own chapel<sup>1</sup>, and the Lord’s Prayer, and the Creed in English, until consultation may be had by Parliament<sup>2</sup>. . . .’ Besides the introduction of the Litany in English into her own chapel, it is said that the Queen had on Christmas-day commanded Oglethorpe, Bishop of Carlisle, when standing ready to say mass before her, not to elevate the consecrated host, because she liked not the ceremony<sup>3</sup>.

RESTORA-  
TION OF  
THE RE-  
FORMA-  
TION.

*sanctioning  
the Litany in  
English.*

To the same effect was the speech of the Lord-Keeper Bacon at the opening of Parliament (Jan. 25, 1559): ‘that laws should be made for the according and uniting of the people into an uniform order of religion: . . . that nothing be advised or done which any-way in continuance of time were likely to breed or nourish any kind of idolatry or superstition ; so on the other side heed is to be taken, that by no licentious or

*Lord-Keeper’s  
Speech at  
the opening  
of Parlia-  
ment.*

<sup>1</sup> ‘The Litany, used in the Queen’s Majesty’s chapel, according to the tenor of the Proclamation, 1559,’ is reprinted in *Lit. Services of Q. Elizabeth*, (Park. Soc.) ‘A Confession’ is prefixed, being the Confession in the Communion Service adapted to individual use: after the prayer, ‘We humbly beseech thee, O Father,’ &c. follows ‘A prayer for the Queen’s Majesty,’ then the prayer for the Clergy and people ; then ‘A Prayer of Chrysostome,’ and ‘ii. Cor. xiii.’ with the note, ‘*Here endeth the Litany used in the Queen’s Chapel.*’ After this are Prayers, ‘For Rain, if the time require,’ ‘For fair Weather,’ ‘In the time of Dearth or Famine,’ ‘In the time of War,’ ‘In the time of any common Plague, or sick-

ness,’ the collect, ‘O God, whose nature and property, &c.,’ The Lord’s Prayer, The Creed, The Ten Commandments, Graces before and after meat ; ending with the words, ‘*God save the universal Church, and preserve our most gracious Queen Elizabeth, and the realm, and send us peace in our Lord Jesus, Amen.*’ This Litany, with its arrangement of collects, is an amended edition of the unauthorized (?) Litany mentioned above. Being printed for general use, other prayers were added, and the book made to partake of the nature of a Primer.

<sup>2</sup> Cardwell, *Doc. Ann.* XLII.

<sup>3</sup> Strype, *Annals*, ch. ii. p. 50. See Heylin, *Hist. Ref.* (Eccl. Hist. Soc.) I. p. 272, note.



REVISION  
BY COM-  
MITTEE OF  
DIVINES.

---

*Guest takes a  
leading part  
under Cecil.*

loose handling any manner of occasion be given whereby any contempt or irreverent behaviour towards God and godly things, or any spice of irreligion, might creep in or be conceived<sup>1</sup>. These were the views by which the alterations now made in the Prayer-Book were guided. If we may judge by the result, it seems to have been considered that Edward's first book did not entirely preclude the possibility of superstition, and that his second book went within the limits of danger of irreverence. The parties openly engaged in the revisal were the committee of divines, and the royal council; but the work may be traced to fewer hands, Secretary Cecil having the general supervision, and Guest<sup>2</sup> being appointed by him to take a leading part among the select divines. Archbishop Parker was absent from the deliberations through sickness; but Guest was appointed in his place with especial instructions 'to compare both K. Edward's Communion Books together, and from them both to frame a book for the use of the Church of England, by correcting and amending, altering, and adding, or taking away, according to his judgment and the ancient Liturgies<sup>3</sup>.' When the book was completed by the divines, Guest wrote an explanatory letter to Cecil, in which he seems to refer to a paper of leading questions, which had been put before him by the secretary, and gives the reasons which had guided him in disallowing those suggestions<sup>4</sup>. He speaks too

<sup>1</sup> *Ibid.* p. 54; D'Ewes, *Journals*, p. 12.

<sup>2</sup> 'A very learned man, afterwards archdeacon of Canterbury, the Queen's almoner, and bishop of Rochester.' Strype, *Ibid.* p. 82.

<sup>3</sup> *Ibid.* p. 82.

<sup>4</sup> *Ceremonies* once taken away, as ill used, should not be taken

again. *Of the cross*: no image should be used in the church. *Procession* is superfluous; it is better to pray in the church. Because it is sufficient to use but a *surplice* in baptizing, reading, preaching and praying, therefore it is enough also for the celebrating the Communion. *Non-com-*



in his own person, as though the revision had been especially his work. It is clear from this letter that the book, in the shape in which it left the committee of divines, was more favourable to Puritan opinions than was agreeable to the Queen or to her secretary. The surplice was allowed, but no vestment was to be peculiarly used at the Communion; and the posture of communicants, standing or kneeling, was left as a thing indifferent. These things were altered in the book as authorized by Parliament; and it does not appear that either House did more than read and approve the book in the form in which it was laid before them. It is most probable, from the known sentiments and subsequent conduct of the Queen, that these changes were ordered by herself and her council<sup>1</sup>; and that the book was then laid before Parliament<sup>2</sup>, which shewed itself quite willing

REVISION  
BY COM-  
MITTEE OF  
DIVINES.

*The Divines  
favour Puri-  
tan opinions,*

*but are over-  
ruled by the  
Court.*

*Parliament  
sanctions the  
Book with  
the royal  
amendments.*

*communicants* should be dismissed before the consecration, and (as it seems) after the offertory. The *Creed* is ordained to be said only of the communicants. *Prayer for the dead* is not used, because it seems to make for sacrifice: as used in the first Book, it makes some of the faithful to be in heaven, and to need no mercy, and some of them to be in another place, and to lack help and mercy. The *Prayer* (in the first Book) *for Consecration*, ‘*O merciful Father, &c.,*’ is to be disliked, because it is taken to be so needful to the consecration, that the consecration is not thought to be without it: which is not true; for petition is no part of consecration: Christ in ordaining the Sacrament made no petition, but a thanksgiving. The sacrament is to be *received in our hands*. The old use of the church was to communicate *standing*; yet because it is taken of some by itself

to be sin to receive kneeling, whereas of itself it is lawful, it is left indifferent to every man’s choice to follow the one way or the other, to teach men that it is lawful to receive either standing or kneeling. Strype, *Annals*, I. Append. xiv.

<sup>1</sup> Cardwell, *Conferences*, p. 21.

<sup>2</sup> The statute (1 Eliz. c. 2, April 28, 1559) repealed the act of Mary, which had repealed the act (5 and 6 Ed. VI. c. 1) ‘to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ’s religion’ (§ 1); and thus the Second Prayer-Book of Edw. VI. was re-established, ‘with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the sacrament to the communicants, and none other or otherwise’ (§ 2). With the further proviso, ‘that such or-

ALTERA-  
TIONS  
MADE IN  
1559.

Abp. Par-  
ker's note of  
the altera-  
tions.

to accept the royal amendments, and authorized the Queen to ordain further ceremonies, if the orders appointed in the book should be contemned or irreverently used<sup>1</sup>. The following variations of the Elizabethan from Edward's second Prayer-book were noted by Archbishop Parker<sup>2</sup> for the Lord Treasurer Burghley. The first rubric now directed 'the Morning and Evening Prayer to be used *in the accustomed place* of the church, chapel, or chancel,' instead of '*in such place as the people may best hear.*' The second rubric had forbidden all ecclesiastical vestments but the *rochet* and the *surplice*: the minister was now directed, *at the time of Communion, and at all other times in his ministration, to use such ornaments in the church as were in use by authority of Parliament in the second year of K. Edward VI.* In the Litany, the words '*From the tyranny of the Bishop of Rome, and all his detestable enormities*' were omitted; and the suffrage for the Queen was altered by the addition of the words, *strengthen in the true worshipping of thee in righteousness, and true holiness of life.* The prayers for the Queen, and for the Clergy and people, with the collect, '*O God, whose nature and property,*' &c., were now placed at the end of the Litany: of two collects for time of Dearth, one was omitted, as also was the note to the Prayer of St

naments of the Church and of the ministers thereof shall be retained and be in use, as was in this Church of England, by authority of Parliament, in the second year of the reign of K. Edw. VI., until other order shall be therein taken, &c.,' (§ 13). The copies printed in this year (1559) differ from each other in small particulars, chiefly in the collects at the end of the Litany. See *Liturg. Services of Q. Eliz.* (Park, Soc.) and Mr Clay's Pref.

pp. xii.—xv.

<sup>1</sup> Some changes were made under this authority, such as a new Calendar in 1561, an alteration in the collect for St Mark's day, probably not later than 1564, and some inconsiderable verbal additions, certainly not later than 1572. Clay, *Elizabethan Services*, Pref. p. xv.

<sup>2</sup> Clay, *Elizabethan Services*, Pref. p. xiv.

Chrysostome, 'and the Litany shall ever end with this collect following.' In the Communion Service the words used at the delivery of the elements to the communicant combined the forms of Edward's First and Second Books<sup>1</sup>. Besides these variations Elizabeth was now styled '*our gracious Queen*;' and the Declaration touching kneeling at the communion was omitted<sup>2</sup>.

ALTERA-  
TIONS  
MADE IN  
1559.

The Ordinal differed from that of 1552 only in the form of the oath. It is styled 'The Oath of the Queen's sovereignty,' instead of 'The Oath of the King's supremacy;' and it is directed 'against the power and authority of all foreign potentates,' instead of 'against the usurped power and authority of the Bishop of Rome.'

*The Ordinal.*

The Act of Uniformity specified the feast of the Nativity of St John Baptist as the day on which the revised Prayer-Book was to be used. Parliament was dissolved May 8; and on the Sunday following (May 12), the Queen caused it to be read in her chapel, and on the following Wednesday it was read before 'a very august assembly of the court, at St Paul's<sup>3</sup>.'

This restoration of the reformed service did not meet with any very strong opposition. At the third reading of the bill (April 28), only nine bishops and nine temporal peers dissented; and of the whole body of 9,400 clergy, it appears that not more than 189 refused to conform, and resigned their benefices<sup>4</sup>.

*The Prayer-  
Book gene-  
rally ac-  
cepted by the  
clergy.*

<sup>1</sup> Strype, *Annals*, ch. iv. p. 84.

<sup>2</sup> Though omitted from the Prayer-Book this declaration was not forgotten: bishops Grindal and Horne in 1567 say that it continued to be 'most diligently declared, published, and impressed upon the people.' *Zurich Letters*, lxxv. Vol. i. p. 180. (Parker Soc.)

<sup>3</sup> Strype, *Grindal*, p. 24.

<sup>4</sup> D'Ewes (*Journals*, p. 23) says

that only 177 left their livings to continue in their Romish idolatry. Probably this number is exclusive of bishops and the abbot of Westminster. Strype (*Annals*, ch. xii. p. 172) gives as the result of the visitation towards the close of the year, that 'of the clergy (i. e. bishops, abbots, heads of colleges, prebendaries, and rectors) the commissioners brought in but 189

ROYAL  
VISITA-  
TION.

In the summer of this year a royal visitation was ordered, with the intention of suppressing superstition, and planting true religion, to the extirpation of all hypocrisy, enormities, and abuses. It was again necessary to enquire after popish Service-books, and to regulate the mode in which the new book of service should be used. The Injunctions<sup>1</sup> are supposed to have been compiled by the select divines who had been employed in Sir Thomas Smith's house about the Prayer-Book; but the hand of the secretary Cecil was upon them, to amend them after the Queen's mind<sup>2</sup>. So that, as had been the case with the Prayer-Book itself, the influence of the court was exercised against the opinion of the leading Protestant divines. The chief point of dispute was the removal of altars. There was great difficulty in prevailing upon the Queen to accede to this under any terms; and she would not order their removal unconditionally. A long string of reasons was prepared, *Why it was not convenient that the communion should be ministered at an altar*<sup>3</sup>. The result of this movement was an Order subjoined to the Injunctions, declaring that the matter seemed to be of no great moment, so that the Sacrament were duly and reverently ministered; yet for uniformity, that no altar should be taken down but by oversight of the curate and churchwardens; and that the holy table should commonly be set where the altar stood, and at Communion-time should be so placed within the chancel that the minister might be conveniently heard. This royal order, however, did not quell the controversy. In

*The Injunctions altered by Cecil.*

*Removal of Altars.*

throughout the whole nation that refused compliance.' See also Soames, *Hist. Ref.* iv. 665, sq.

<sup>1</sup> Cardwell, *Doc. Ann.* XLIII.

<sup>2</sup> Strype, *Annals*, p. 159. *Letter of Abp Parker to Lord Burghley*

(April 11, 1575), 'Whatsoever the [Queen's] ecclesiastical prerogative is, I fear it is not so great as your pen hath given it in the Injunctions.'

<sup>3</sup> Strype, *Annals*, ch. xii. p. 160.

the next year the bishops drew up a paper of '*Interpretations and further considerations*'<sup>1</sup> upon the meaning of these Injunctions, for the guidance of the clergy; where they direct, 'that the table be removed out of the choir into the body of the church, before the chancel-door, where either the choir seemeth to be too little, or at great feasts of receivings, and at the end of the communion to be set up again, according to the Injunctions.' On the question of vestments and ornaments the court had overruled the divines, and the Act of Uniformity fixed upon the second year of Edward VI. as the standard, thereby disallowing the Puritanical bareness of ornament which had marked Edward's Second Book, and which Guest himself would have continued. Still, the use of the earlier ornaments was not generally introduced; and the notion was plainly expressed among the bishops, that the rubric was not intended to be compulsory, but was mainly introduced to legalize the usages of the royal chapel<sup>2</sup>.

ROYAL  
VISITA-  
TION.

*The bishops' interpretation of the Injunctions.*

These Injunctions also make mention of Psalmody. In collegiate, and some parish-churches, there were bequests for the maintenance of a choir. This laudable service of music was to be retained, and in such churches a modest and distinct song to be so used in all parts of the common prayers, that they might be as plainly understood as if it were read without singing; and besides this, or where there was no such provision, a hymn was allowed to be sung at the beginning or end of the Morning or Evening Prayers<sup>3</sup>.

*Chanting and Psalmody.*

<sup>1</sup> Strype, *Annals*, ch. xvii. p. 213; Cardwell, *Doc. Ann.* p. 236.

<sup>2</sup> 'Our gloss upon this text,' saith Dr Sandys in a letter to Dr Parker, 'is, that we shall not be forced to use them, but that others in the mean time shall not convey

them away, but that they may remain for the Queen.' Strype, *Annals*, ch. iv. p. 83.

<sup>3</sup> Strype, *Annals*, ch. xi. p. 134, 'In September began the new Morning Prayer at St Antholin's, London, the bell beginning to ring



LATIN  
VERSION.*Liber Pre-  
cium Commu-  
nium.**Its varia-  
tions from  
English  
Prayer-  
Book.**Service in  
the Irish  
Church.**Irish Act of  
Uniformity.*

In 1560 the Book of Common Prayer was published in Latin, upon the petition of the Universities, and with the royal authority for its use among the learned<sup>1</sup>. Walter Haddon has been called the author of this version<sup>2</sup>; but he followed a translation of the book of 1549 by Alexander Ales, to such an extent, that it cannot be considered a faithful rendering of its presumed English counterpart<sup>3</sup>. The variations also are of such a nature as to shew that it was intended to keep up the forms and observances of the First Book of Edward VI. in the chapels of the schools and colleges, and among the clergy in their private devotions.

In Ireland, it appears that the use of the Book of Common Prayer, at the death of Edward VI., rested on an Act of the English Parliament; that the book of 1552 was not ordered for observance there during the short period in which it was used in England; and that no act was passed in Ireland in Queen Mary's reign to prohibit the use of the English Service-Book. However, it was disused from the death of Edward VI. until August 30th, 1559, when the English Litany was sung in Christ-Church cathedral, on the occasion of the Earl of Sussex taking the oaths as Lord-Deputy. Part of his instructions were, 'to set up the worship of God as it is in England, and to make such statutes next Parliament as were lately made in England.' Therefore, on the meeting of the Irish Parliament, in January 1560, the second business they took in hand was to pass an Act of Uniformity, following the English Act of the

at five; when a Psalm was sung after the Geneva fashion, all the congregation, men, women and boys, singing together.'

<sup>1</sup> *Ibid.* ch. xviii, p. 223.

<sup>2</sup> Heylin, *Hist. Ref.* 2 Eliz. § 19. But see Clay, *Liturgies of Elizabeth*, (ed. Park. Soc.) p. xxiv.

<sup>3</sup> See Appendix, § 1.



preceding year, and authorizing the Prayer-Book which had been put forth in England<sup>1</sup>. All other books of service were set aside; and the Parliament then met the difficulty of supplying the Irish churches with Prayer-books,—a difficulty arising from the circumstance, that in most places the priests did not understand English, that there was no Irish printing press, and that few could read the Irish letters. Their strange expedient was to sanction the use of all common and open prayer in the Latin tongue<sup>2</sup>. And it appears that Haddon's Latin version<sup>3</sup> was completed with this object: for it comprehends the Occasional Offices, which would not have been required if it were only for the use of college-chapels.

SERVICE  
IN THE  
IRISH  
CHURCH.

*Common  
Prayer in  
Ireland al-  
lowed to be  
in Latin.*

In this year also appeared the first of a long series of Occasional Services. It was 'to be used in common prayer thrice a week, for seasonable weather and good success of the common affairs of the realm.' Such additions to the usual service were frequently ordered during this reign<sup>4</sup>: the practice is, indeed, coeval with

*Occasional  
Services.*

<sup>1</sup> Stephens's *MS. Book of Common Prayer for Ireland* (Eccl. Hist. Soc.) Introd. p. viii.

<sup>2</sup> 'And forasmuch as in most places in Ireland there could not be found English ministers to serve in the churches or places appointed for Common Prayer, or to minister the Sacraments to the people, and if some good mean were provided for the use of the Prayer, Service, and Administration of Sacraments set out and established by this Act, in such language as they might best understand, the due honour of God would be thereby much advanced; and for that also, that the same might not be in their native language, as well for difficulty to get it printed, as that few in Ireland

could read the Irish letters: it enacted, That in every such church or place, where the common minister or priest had not the use or knowledge of the English tongue, he might say and use the Matins, Evensong, celebration of the Lord's Supper, and administration of each of the Sacraments, and all their Common and open Prayer in the Latin tongue, in the order and form mentioned and set forth in the book established by this Act.' Stat. 2 Eliz. c. 2. (Ir.) Stephens, *ibid.* p. xi.: cf. above, p. 33.

<sup>3</sup> See Appendix, § 1.

<sup>4</sup> In the volume of Liturgical Services of Elizabeth (Park. Soc.), Mr Clay has reprinted forty of these Occasional Forms of Prayer.

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THE CA-  
LENDAR.

the Reformation, and as one of the means of bringing prayers in the English tongue into use, it was well adapted to interest the people in the Common Prayer generally, when it was thus applied to some pressing necessity<sup>1</sup>.

*Successive  
changes in  
the Calendar  
of Lessons.*

One point specified in the Act of Uniformity, in which a change had been introduced into the Prayer-Book of 1559, is the 'addition of certain lessons to be used on every Sunday in the year.' The Calendar (1549) contained the chapters to be read at the daily Matins and Evensong: the Proper Psalms and Lessons for Feasts being given with the Collects, Epistles, and Gospels. In 1552 the 'Proper Psalms and Lessons for divers feasts and days, at Morning and Evening Prayer,' were placed before the Calendar. In 1559 this part of the book assumed more of its present shape, having 'Proper Lessons to be read for the First Lessons, both at Morning Prayer and Evening Prayer on the Sundays throughout the year, and for some also the Second Lessons,' in addition to the 'Lessons proper for holydays,' and the chapters for ordinary days in the Calendar. All was not, however, quite satisfactory. In 1561 a letter was issued to the Ecclesiastical Commissioners<sup>2</sup>, directing them to 'peruse the order of the said Lessons throughout the whole year, and to cause some new Calendars to be imprinted, whereby such chapters or parcels of less edification may be removed, and other more profitable may supply their rooms<sup>3</sup>.' The reason assigned for this ap-

*Commission  
to amend the  
Calendar.*

<sup>1</sup> Strype, *Cranmer*, I. 29.

<sup>2</sup> Matthew (Parker) archbp of Canterbury, Edmund (Grindal) bishop of London, Dr William Bill the almoner, and Walter Haddon one of the masters of requests, were especially named, two of whom were to be always present.

<sup>3</sup> Cardwell, *Doc. Ann.* LV. This commission was also to consider the decays of churches, and unseemly keeping of chancels, and to order the commandments to be set up at the east end of the chancel, to be not only read for edification, but also to give some comely or-

pointment can hardly have been the true one; for only the First Lessons for Whitsunday were changed, and one error corrected<sup>1</sup>. No further alteration in the Calendar was directed in the Queen's letter; yet we find that it was revised in other respects. Tables of the Moveable Feasts, and for determining Easter, were added: and the names of saints, which had been omitted from the first reformed Prayer-book, were inserted as they stand in our present Calendar<sup>2</sup>. It was a small selection from the list of names, one for almost every day in the year, which had been published in the preceding year with the Latin Prayer-Book, and was now placed in the English Calendar, partly no doubt that the marks of time employed in courts of law might be understood, and that the old dates of parochial festivities and fairs might be retained; but partly with the higher object of perpetuating the memory of ancient Christian worthies, some of them connected, or supposed to be connected with the English Church, and thereby of

THE CA-  
LENDAR.

*Names of  
saints in-  
serted.*

nament and demonstration that the same is a place of religion and prayer.

<sup>1</sup> Deut. xvi. and Wisd. i. were substituted for Deut. xvii. and xviii. as the first lessons for Whitsunday; and for Evensong of the eleventh Sunday after Trinity, 4 Kings ix. was put instead of 4 Kings xix. Perhaps less care was taken in revising the lists of daily lessons from the discretion which was allowed of reading other chapters than those appointed. The clergy were enjoined to use this discretion, in the Admonition prefixed to the Second Book of Homilies (1564). And Abbot, afterwards Archbp of Canterbury (1611), writes that in his time it was 'not

only permitted to the minister, but commended in him, if wisely and quietly he do read canonical scripture, where the apocryphal upon good judgment seemeth not so fit; or any chapter of the canonical may be conceived not to have in it so much edification before the simple, as some other part of the same canonical may be thought to have.' Cardwell, *Dec. Ann.* i. p. 294, note.

<sup>2</sup> With the Festivals of our Lord, the Purification and Annunciation of the Virgin Mary, John the Baptist, the apostles and evangelists, All Saints, and Innocents, the Calendar (1559) contained only the names of St George, St Lawrence, and St Michael.

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evincing how that Church was still in spirit undis severed from the national church of earlier years, from the brotherhood of Catholic Christianity<sup>1</sup>.

<sup>1</sup> See a History of the Saints and Holydays of the present English Calendar, entitled '*Justorum*

*Semita*' (Edinb. 1843), Introd. '*Of the Calendar*,' p. xxvii. It is written with a strong Mediæval bias.

## APPENDIX.

SECT. I.—*Latin Versions of the Prayer-Book.*

THE 'Order of the Communion' (March, 1548) was sent to Frankfort, as soon as it was published. There Miles Coverdale translated it into German, and also into Latin; the Latin copy being sent to Calvin, with some idea that he would approve and cause it to be printed<sup>1</sup>. This, however, does not seem to have been done. Another translation was made, and was immediately printed in London. The title is, *Ordo distributionis sacramenti altaris sub utraque specie, et formula confessionis faciendæ in regno Angliæ*. The initials of the translator are 'A. A. S. D. Th.<sup>2</sup>,' which mark it as the work of Alexander Alesius, a Scotch divine and physician of known reformed opinions in the time of Henry VIII.<sup>3</sup>, and who afterwards translated the entire Prayer-Book of 1549.

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*The order of  
Communion  
translated by  
Coverdale;*

*and by Alex-  
ander Ales.*

This work has been generally considered as undertaken in order to meet Bucer's wants, when he was required to give his judgment of the English reformed Book of Service<sup>4</sup>, a statement which seems to have arisen from the fact that the translation is printed in Bucer's *Scripta Anglicana*, before his *Censura*.

*The First  
Book of  
Edward VI.  
translated by  
Ales.*

Mr Clay, in his valuable preface to the Elizabethan Liturgical Services, (p. xxv.) argues that Bucer could not have used this translation, because his treatise is dated 'Nonis Januarii,' 1551, the same year in which it was published: and, moreover, Ales himself gives other reasons for his work, that he desired to make known the progress of the reformed doctrines and practices 'pæne patriæ ipsius' among the foreigners with whom he had lived, 'vel ad exemplum, vel consolationem, vel etiam dolorem aliquorum;'

<sup>1</sup> 'Tu si hanc felicitatis rationem et pietatis initium aliis significare volueris (prout nunc Dominus religionem suam in Anglia vult renatam) prelo hoc mei in te amoris pignus committere poteris facilius.' Coverdale's *Letter to Calvin* (Mar. 26, 1548), Orig. Lett. xix. Park. Soc.

*the Church of England*, Pref. p. xcvi., note.

<sup>3</sup> Fox, *Acts and Mon.* v. 378.

<sup>4</sup> Heylin (*Hist. Ref.* 3 Ed. VI. § 22), says that it was translated into Latin by Alexander Alesius, a learned Scot, for Bucer, that he might make himself acquainted with the English Liturgy. So also Strype, *Life of Cranmer*, II. 16.

<sup>2</sup> Maskell, *Antient Liturgy of*



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Cheke.

Dryander.

Alexander  
Alesius.

and it was published at that particular time when a convention to debate upon ecclesiastical matters was expected to be held under the auspices of the Emperor Charles V.<sup>1</sup> But although it was not circulated until 1551, it is possible that Bucer may have seen this translation by Ales. He must have had access to a much more complete version than that of Sir John Cheke, which was laid before Martyr. And his information respecting the contents of the Prayer-Book can hardly have been derived merely from an *oral* translation, from which, at his first coming into England, he had formed a notion of the Church to which he was joining himself<sup>2</sup>. A translation had been made at Cambridge by Dryander<sup>3</sup>, before June 1549<sup>4</sup>; and this version, or compendium, made by the Greek Professor at 'his own University,' was most probably known to Bucer. Still, the title, which Bucer gives to the Prayer-Book in his *Censura*, calling it '*Liber Sacrorum, seu Ordinatio Ecclesiæ atque Ministerii Ecclesiastici in Regno Angliæ*,' seems to be taken from Ales; for the real title of the English book was 'The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies in the Church of England,' while Ales's title was *Ordinatio Ecclesiæ, seu Ministerii Ecclesiastici, in florentissimo Regno Angliæ, conscripta sermone patrio, et in Latinam linguam bona fide conversa, et ad consolationem Ecclesiarum Christi, ubicunque locorum ac gentium, his tristissimis temporibus, edita ab Alexandro Alesio, Scoto, Sacræ Theologiæ Doctore. Lipsiæ. M.D.LI.*

As to the work itself, it cannot be said to come up to those expressions of good faith and of simple honesty as a translation, which Ales put forth in his title-page and preface. Some portions, which had been altered in translating from the Missal, are given in their old Latin words, (e. g. among the Collects, that for St Stephen's Day, Second Sunday in Lent, &c.); some clauses are interpolated,

<sup>1</sup> Proœmium Alesii: *Buceri Script. Anglic.* p. 375.

<sup>2</sup> See above, p. 37.

<sup>3</sup> Francis Enzinas, or Dryander, or Duchesne, was born at Burgos about 1515. He became a scholar of Melancthon, and translated the New Testament into Spanish in 1542, for which he was imprisoned. He made his escape, and fled to

Geneva. He came to England in 1548, and was placed at Cambridge as Greek professor. *Orig. Letters*, CLXX. p. 348, note.

<sup>4</sup> 'Ejus libri compendium Latine scriptum mitto ad dominum Vadianum ea lege ut tibi communicet.' Dryander, *Letter to Bullinger* (June 5, 1549), *Orig. Lett.* CLXXI.



(e.g. in the Collect for the Purification, the words '*justusque Simeon mortem non vidit priusquam Christum Dominum videre mereretur*;' ) some phrases are curiously changed, (e.g. in the Collect for St Thomas's day, 'suffer to be doubtful' is rendered *dubitantem confirmasti*, and in the Collect for St Philip and St James, the words, 'as thou hast taught St Philip and other the Apostles,' are rendered *id quod sancti Apostoli tui Philippus et Jacobus crediderunt et docuerunt*;) and some parts must be called compositions of the translator, (e.g. Collect for St Luke's day). Similar variations are found in other parts of the book.

## LATIN VERSIONS.

*Variations of Ales's Version from the Prayer-Book (1549).*

The opening of the Litany is thus given :

Cantores.	Chorus.
2. <i>Pater de cælis Deus.</i>	} <i>Miserere nobis.</i>
2. <i>Fili redemptor mundi Deus.</i>	
2. <i>Spiritus sancte Deus, ab utroque procedens.</i>	
<i>Sancta Trinitas, unus Deus.</i>	

The petition against the bishop of Rome is omitted; 'to give to all nations,' is rendered *Ut omnibus Christianis pacem, &c.*

In the Communion Office, the second Collect for the King is almost entirely a composition: *Omnipotens æterne Deus, in cujus manu corda sunt Regum, qui es humilium consolator, et fidelium fortitudo, ac protector in te sperantium, da Regi nostro Edvardo sexto ut super omnia, et in omnibus te honoret et amet, et studeat servare populo suæ Majestati commissio pacem, cum omni pietate et honestate, per Christum Dominum nostrum.* Then in the rubric, 'the priest, or he that is appointed, shall read the Epistle,' is *Sacerdos aut subdiaconus*; and, 'the priest, or one appointed to read the Gospel,' is *Sacerdos aut diaconus*. 'The most comfortable Sacrament of the body and blood of Christ,' is *Sacramentum plenum consolationis, Hoc est, corpus et sanguinem Christi.* The whole sentence beginning, 'And if any man have done wrong to any other, &c.,' is omitted: it was inserted in 1549, and Ales in this part retained his translation of the Office of 1548. The rubric directing communicants to 'tarry still in the quire...the men on the one side, and the women on the other side,' is rendered, *Tunc communicaturi pervenient in Chorum, vel locum vicinum, viri a dextris, mulieres a sinistris separatim et disjunctim genuflectant.* The rubric directing the preparation of the elements is, *Tunc sacerdos tot hostias calici aut corporali imponet, i. e. 'so much bread*

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...laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose.' The Absolution widely differs from the English, which is our present form: *Dominus noster Jesus Christus, qui suam potestatem dedit Ecclesiæ, ut absolvat pœnitentes a peccatis ipsorum, et reconciliet cœlesti Patri eos, qui suam fiduciam collocant in Christum, misereatur vestri, &c.*: this Ales took from Hermann's 'Simplex ac pia Deliberatio.' The form of words at the delivery of the elements is rendered, *Corpus Domini nostri Jesu Christi, quod traditum est pro te, conservet corpus tuum, et perducatur animam tuam ad vitam æternam. Sanguis...qui pro te effusus est, conservet animam tuam ad vitam æternam.* The second clause of the concluding blessing is omitted, Ales retaining the short form of his previous version of the office of 1548. In the Office of Baptism all mention is omitted of the anointing after putting on the chrisom.

These notices of the carelessness of Ales in his version of the Prayer-Book of 1549 are more than historical curiosities. The English Book was much altered, as we have seen, in 1552, and was again revised at the beginning of Elizabeth's reign. Then it was determined that the revised book should appear also in Latin. This was done in compliance with a petition of the Universities, that the Act of Uniformity, which allowed public service only according to the English book, should not be strictly applied to the chapels of colleges. Permission was granted by a royal letter<sup>1</sup> that the service might be said in such chapels in Latin, provision being also made for an *English* Service and Communion, at least on festivals. And all ministers were exhorted to use this Latin form privately on those days on which they did not say the public prayers in English in their churches.

The Universities petition for Latin Service.

Walter Haddon (1560) follows Ales's Version of the Prayer-Book (1549).

The authorship of this Latin version has been given to Walter Haddon<sup>2</sup>. He was probably editor, or one of the editors<sup>3</sup>; but the real basis of the work was the old translation of the Prayer-Book of 1549 by Ales. And so little care seems to have been taken to bring the Latin into agreement with the revised English Book, that it has been suspected that this apparent carelessness was intentional, and that by means of this Latin version, the Universities and public schools, and the clergy in their private devotions,

<sup>1</sup> Cardwell, *Doc. Ann.* I.

<sup>2</sup> Heylin, *Hist. Ref.* 2 Eliz. § 19.

<sup>3</sup> Collier, *Ecc. Hist.* VI. 299.

would become reconciled to the observances of the first book of Edward VI.<sup>1</sup>

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The book is entitled, *Liber precum publicarum, seu ministerii Ecclesiasticæ administrationis Sacramentorum, aliorumque rituum et cæremoniarum in Ecclesia Anglicana. Cum privilegio Regiæ Majestatis*. The letters patent of Elizabeth stand in the place of the Act of Uniformity. The 'Preface' is Ales's, with a few verbal corrections of latinity, and omitting, as not suiting the intention of the book, the directions for daily prayer in the parish-churches, and the permission to clerks to say the Morning and Evening Prayer privately in any language they understand. The Calendar has a name attached to almost every day<sup>2</sup>; and a chapter is added, *De anno et partibus ejus*. The Athanasian Creed is placed after Morning Prayer, instead of after Evening Prayer, which was its position in the English Book. The opening of the Litany is correctly given. Of the Collects, that for St Stephen's Day, which Ales had taken from the Missal, Haddon altered partially, as also that for St Mark's day. In those for the Annunciation, and the 8th and 11th Sundays after Trinity, Haddon retains Ales's variation from the English. That for St Andrew's day Ales had given rightly enough from his copy; but a new Collect was substituted in 1552: Haddon's Latin, however, remains as a transcript from Ales.

Haddon's  
Version  
(1560) com-  
pared with  
Ales's (1549),  
and with the  
English  
Prayer-Book  
(1559).

In the Communion Office, the rubric after the Decalogue, 'The Priest standing up, and saying,' is rendered, *Tunc per ministrum, stantem ad sacram mensam, legetur...*, determining the Priest's position by these additional words to be the same as that directed by the fourth rubric before the office, *ad mensæ septentrionalem partem*. The rubric before reading the Epistle agrees neither with the English, nor with Ales's Latin, but is a translation of that of 1549: *Post has Collectas, sacerdos, seu quis alius minister*

<sup>1</sup> See Clay, *Eliz. Liturgies*, Pref. pp. xxi. sqq.

<sup>2</sup> In 1549, there were no names but those for which there were Collects; which are common to all the Calendars: and here Ales exactly followed his copy. In 1552, St George, St Lawrence, and St Clement were inserted, but Magdalen was omitted: Barnabas was

also omitted in the Calendar; but it must have been by an error of the printer, since the Collect was retained. The Calendar in Edward's Primer (1553) has some names of saints. The English Calendar (1559) has none, except St Lawrence and St George. The Latin Calendar (1560) has far more names than the Roman.

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Haddon's  
Version  
(1560) com-  
pared with  
Ales's (1549),  
and with the  
English  
Prayer-Book  
(1559).

*ad id deputatus, legat Epistolam, in loco ad id assignato, et sic inci-  
piat.*

The Absolution is taken from Ales, *Dominus noster Jesus Christus, qui suam potestatem dedit Ecclesiæ, ut absolvat...misereatur vestri...*, but the words, *Per Jesum Christum Dominum nostrum*, are added, making the conclusion resemble the English, without regard to his own preceding clause. The Proper Prefaces remain as Ales had taken them from the Missal, without noticing the omissions or changes of the English; yet in that for Easter, where Ales has '*Ipse enim verus est Agnus*,' Haddon gives *Ipse enim est vere Agnus*. In the Office of Visitation of the Sick, the opening versicle, 'Send him help from thy holy place,' taken from the Sarum Ordo, '*Mitte ei Domine auxilium de sancto*,' had been rendered by Ales, '*Mitte ei Domine angelum de sanctuario*,' which Haddon retained, adding *tuo* as a correction from the English; a blunder was made in printing, so that the sentence is *Mitte eum Domine angelum de sanctuario tuo*. In the exhortation, the words, 'that Almighty God is the Lord of life and death,' are rendered as they were by Ales, *Christum esse Dominum mortis et vitæ*: and the directions about making a will, declaring debts, &c., are arranged as they stand in Ales's version. The Office of 1549, which Ales translated, ended with a form for anointing, if the sick person desired it, and after the prayer followed the words, '*Usque quo Domine? Psalm. xiii.*' Ales omitted all mention of the anointing, and the prayer which was to accompany it when used; and gave in its place his own direction, '*si videtur commodum, dicatur etiam hic Psalmus, pro usitata ante hæc tempora unctione. 14. Usque quo Domine, &c.*' This ceremony was omitted in 1552, and of course did not appear in the English Book of 1559, yet Haddon concludes his office with Ales's direction, changing however his word 'unctione,' *si videtur commodum, dicatur etiam hic Psalmus, pro usitata ante hæc tempora visitatione. Psalmus xiii.*

In the office of Communion of the Sick, the error of the press, of giving notice *postridie* is continued from Ales; and the following rubrics are drawn from the same source: '*Quod si contingat eodem die Cœnam Domini in ecclesia celebrari, tunc sacerdos in cœna tantum Sacramenti servabit, quantum sufficit ægroto: et mox finita cœna [Missa, Ales] una cum aliquot ex his qui intersunt, ibit ad ægrotum, et primo communicabit cum illis [eos, Ales] qui assistunt ægroto [ægro, Ales] et interfuerunt cœnæ, et postremo cum infirmo [infirm-*



*mum, Ales]. Sed primo fiat generalis confessio, et absolutio, cum Collecta, ut supra est præscriptum. Sed si infirmus illo die petat Communionem, quo non celebratur cæna, tunc sacerdos in loco decenti, in domo ægroti, celebrabit cænam hoc modo.*

*Oremus.* Omnipotens æterne Deus, &c.

*Epistola.* Heb. xii. Fili mi, &c.

*Evangelium.* Joan. v. Amen, amen dico vobis, &c.

*Minister.* Dominus vobiscum.

*Responsio.* Et cum spiritu tuo.

*Minister.* Sursum corda, &c.

*usque ad finem, ut supra dictum est.'*

We cannot help noticing that Haddon has altered Ales's Latinity, and substituted *cæna* for *missa*; which shows that the reappearance of this rubric in 1560 was not the mere result of carelessness, but that the attempt was made to give these directions to the clergy for their guidance in administering the Communion to the sick, at least within the walls of the colleges. The English office also merely gives a Collect with its Epistle and Gospel, without any further directions; which implies that the service should begin as in the public office, the proper Collect being used instead of that for the day. If the service of Visitation and Communion were used at one time, the minister was directed to omit the concluding verse and benediction of the Visitation Service, and to go straight to the Communion: but nothing was said about beginning otherwise than at the commencement of the Communion Office. In this Latin form, however, Haddon still follows Ales, and by ending his rubric with the words *hoc modo* directs the service of private Communion to begin with the proper Collect and Epistle and Gospel; and then by adding, 'Dominus vobiscum,' and 'Sursum corda, *usque ad finem, ut supra dictum est,*' directs the Communion Office to be taken up at those words, proceeding to the Preface, Prayer in the name of the communicants, Prayer of Consecration, distribution of the elements, and so on to the end; thereby omitting the Confession and Absolution, which occur in a previous part of the service. In giving this direction Ales had correctly rendered the Service of 1549; but the position of its several parts had been changed, and the same direction in 1560 was without meaning. This part of Haddon's work is a careless transcript of Ales, though the insertion of the above-mentioned rubric cannot have this excuse.

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Haddon's  
Version  
(1560), com-  
pared with  
Ales's (1549),  
and with the  
English  
Prayer-Book  
(1559).



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Haddon's  
Version  
(1560) com-  
pared with  
Ales's (1549),  
and with the  
English  
Prayer-Book  
(1559).

In the first of the rubrics at the end of the Office, directing the order in which those who are present are to receive the Sacrament, Haddon alters Ales's Latin, and omits the second and fourth rubrics. The second was perhaps dropped on the plea that the book was intended for learned societies, whose members did not need the curate's instruction: and possibly, the fourth, permitting the priest alone to communicate with the sick person in time of contagious sickness, may have been omitted from a charitable hope that in such fraternities the sick man would not be quite deserted; or because the mode in which the whole service is ordered, of communicating the sick by a reservation of the consecrated elements, implies the permission of a strictly private communion<sup>1</sup>.

Appendix to  
Haddon's  
Version.

The *Celebratio cœnæ Domini in funebribus, si amici et vicini defuncti communicare velint*, and a service '*In commendationibus Benefactorum*,' form an Appendix to the book, opening with a quotation from St Augustine, (*De Civit. Dei*, i. 12): '*Curatio funeris, conditio sepulturæ, pompa exequiarum, magis sunt vivorum solatia, quam subsidia mortuorum.*' A proper Collect, Epistle, and Gospel are appointed for communion at funerals. The Collect is the original form of the present second Collect at the end of the Burial Service. The Epistle, 1 Thess. iii. [13—18], and the Gospel, Joan. vi. [37—40]. This was transcribed from Ales's version of the service of 1549. A second Gospel was now added, '*vel hoc Evangelium.* Joan. v.' [24—29.]

*Celebratio  
Cœnæ Do-  
mini in fu-  
nebribus.*

A form analogous to the following 'Commemoration Service' is still used in college chapels<sup>2</sup>.

<sup>1</sup> L'Estrange justifies this order (*Alliance*, p. 300) because learned societies would be less prone to error and superstition; as he also justifies the permission to celebrate the Lord's Supper at funerals (p. 304), because the whole book was compiled for men of discerning spirits. But we can hardly avoid Mr Clay's observation (*Elizabethan Liturg. Services*, Pref. p. xxviii.). 'Was this design, or the result of haste and inattention? Did Haddon mean (of course in obedience to command) to prepare a book which should allow of such reservation; or did he merely transcribe what

Ales had previously, and correctly, given? Many reasons induce us to think that, if Haddon was careless, (and he cannot be wholly excused,) he ever remembered what he was about, and still fulfilled his appointed task.'

<sup>2</sup> An English form, which differs slightly from that here given, both in its materials and their arrangement, was prescribed in 1570 by Elizabeth for the use of Colleges in the University of Cambridge. It will be found in chap. 50 of her Statutes, intitled '*De ordinationibus Collegiis præscriptis.*'

## ‘In Commendationibus Benefactorum.

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*Ad cujusque termini finem, commendatio fiat fundatoris, aliorumque clarorum virorum, quorum beneficentia Collegium locupletatur. Ejus hæc sit forma. Primum recitetur clara voce Oratio dominica.*

*Appendix to  
Haddon's  
Version.*

*In Commenda-  
tionibus  
Benefac-  
torum.*

Pater noster, &c. Deinde recitentur tres Psalmi, 144, 145, 146.

*Posthæc legatur, cap. 44, Ecclesiastici. His finitis sequatur concio, in qua concionator Fundatoris amplissimam munificentiam prædicet: quantus sit literarum usus ostendat: quantis laudibus afficiendi sunt, qui literarum studia beneficentia sua excitent: quantum sit ornamentum Regno doctos viros habere, qui de rebus controversis vere judicare possunt: quanta sit scripturarum laus, et quantum illæ omni humanæ auctoritati antecedant, quanta sit ejus doctrinæ in vulgus utilitas, et quam late pateat: quam egregium et regium sit (cui Deus universæ plebis suæ curam commisit) de multitudine ministrorum verbi laborare, atque hi ut honesti atque eruditi sint, curare: atque alia ejus generis, quæ pii et docti viri cum laude illustrare possint. Hac concione perorata, decantetur, Benedictus Dominus Deus Israel.*

*Ad extremum hæc adhibeantur.*

*Minister. In memoria æterna erit justus.*

*Responsio. Ab auditu malo non timebit.*

*Minister. Justorum animæ in manu Dei sunt.*

*Responsio. Nec attinget illos cruciatus.*

Oremus. Domine Deus, resurrectio et vita credentium, qui semper es laudandus, tam in viventibus, quam in defunctis, agimus tibi gratias pro fundatore nostro N. cæterisque benefactoribus nostris, quorum beneficiis hic ad pietatem et studia literarum alimur: rogantes, ut nos his donis ad tuam gloriam recte utentes, una cum illis ad resurrectionis gloriam immortalem perducamur. Per Christum Dominum nostrum. Amen.

The object of this Latin Book, as expressed in Elizabeth's letters patent, authorising or enjoining its use, was such as not to require the occasional services, except those for the Visitation of the Sick, and Burial. However, it appears that the book was first printed with the occasional offices, these being placed out of their order, after the Burial Service, which we may suppose to have been at first intended to end the volume. The reason for

*The Occa-  
sional Ser-  
vices added  
to Haddon's  
Version for  
use in Ire-  
land.*

LATIN  
VERSIONS.

this addition is conjectured<sup>1</sup> to have been a clause in the first Irish Act of Uniformity, passed in January of this year, sanctioning the Latin tongue in places where the common minister or priest had not the use or knowledge of the English tongue<sup>2</sup>. And Haddon's Latin version, which had been prepared, and, it may be, printed for the use of the learned in England, hastily received the addition of the services of Public and Private Baptism, Confirmation, with the Catechism, Matrimony, and Churching of Women, that it might exhibit the necessary parochial services for the use of the unlearned in Ireland. Hence two editions of the book appear to have been printed in the same year; one containing these occasional offices, and the other with the above-mentioned Appendix in their place. In both editions, or forms of the edition, the Communion Service was omitted, although Ales had translated it.

Two editions  
of Haddon's  
Version  
printed in  
1560.

The discrepancy between this Latin version and the English Book of Common Prayer was felt at the time. Strype<sup>3</sup> (anno 1568) says that 'most of the colleges in Cambridge would not tolerate it, as being *the Pope's Dreggs*;' and that 'some of the Fellowship of Benet College went contemptuously from the Latin Prayers, the master being the minister then that read the same.' Whitaker, the master of St John's College, in 1569 dedicated a small Prayer-book in Greek and Latin<sup>4</sup> to his uncle, Dean Nowell, in which he endeavoured to account for this discrepancy, on the plea that it only arose from the expansion or contraction of the original in a translation<sup>5</sup>.

A correct  
Version pub-  
lished in  
1571.

In 1571, another Latin version was published, intentionally made to exhibit a close resemblance to the English Book, in its complete state, with the new calendar prepared in 1561. The Act of Uniformity is prefixed; the occasional services are arranged in

<sup>1</sup> Clay, *Eliz. Liturgies*, Pref. p. xxiii. note.

<sup>2</sup> Mant, *Hist. of the Ch. of Ireland*, I. 260.

<sup>3</sup> *Life of Parker*, p. 269.

<sup>4</sup> 'Liber Precum Publicarum Ecclesiæ Anglicanæ in juventutis Græcarum literarum studiosæ gratiam, Latine Græceque editus.' Like the small English Prayer-books of the period, called Psalters, it contained only the Morning and

Evening Prayers, the Litany, the Catechism, and the Collects. Clay, *Eliz. Services*, Pref. p. xxii.

<sup>5</sup> 'Quamvis alicubi ab Anglicano libro Latinus, quem ego sum secutus, primo aspectu differre videatur, et aliud quiddam sonare, nihil tamen est aliud, quam quod alter altero aliquando contractior aut fusior sit, quodque ille paucis contineat, idem hic pluribus exprimat verbis.'

their order; and at the end is Munster's translation of the Psalms<sup>1</sup>. In this book the peculiarities of Haddon's version (1560) are avoided; yet even here we find traces of Ales's original translation: and the *postridie* notice of Communion of the Sick, and the Collect for St Andrew's day (altered in 1552) remained in Latin according to the form of 1549, through the whole reign of Elizabeth<sup>2</sup>.

LATIN  
VERSIONS.

## SECT. II.—*Books of private devotion.*

The old custom of the English Church, in having books of private devotion for the people, following in a great measure the order of the public services, but containing also forms of more constant prayer, was still retained in the early period of the reformation. The clerk used to have his *Portuise*, the more learned of the people had their Latin *Horæ*, and by degrees the unlearned also had prepared for them what was peculiarly their own book, the *Prymer*. In reformed times these laymen's books of devotion were styled the '*Orarium*,' and the '*Primer*.'

We may consider that there were two series of reformed Primers. The one dates from that of Henry VIII. (1545), which was often reprinted with successive alterations, showing the steady advancement of religious opinion. Edward's first Primer (1547) was a republication of this; so also was that of 1549, with the Litany as amended for the Book of Common Prayer by the omission of the invocations of the Virgin Mary, the angels and the patriarchs. Alterations of this sort were ordered by the Act of Parliament (3 & 4 Edw. VI.) 'for the abolishing and putting away of divers books and images,' which provided that any person might use any Primers in English or Latin, set forth by the late king, 'so that the sentences of Invocation of Prayer to Saints be

Two series  
of Reformed  
Primers:  
one dating  
from 1545,  
continued  
until 1575.

<sup>1</sup> Clay, *Eliz. Services*, p. xxxi.

<sup>2</sup> *Ibid.* p. xxxii. 'In 1615, if not before, an abridgment of this Latin Prayer-Book appeared, entitled, *Liber Precum Publicarum in usum Ecclesiæ Cathedralis Christi, Oxon.* It contains the Morning Service, the Athanasian Creed, the Evening Service, the Litany and its Collects, followed by the Psalter: then come four prayers, (Pro officio totius Ecclesiæ in communi,

Pro Rege, Tempore pestilentiæ, Pro Docilitate,) of which the last two were taken from the *Preces Privatæ*, two graces, a prayer for the sovereign and people, with one for their founder Henry. This, enlarged by the additional collects after the Litany, introduced in 1604 and 1662, is still daily used for short Latin prayers during term time.'



BOOKS OF  
PRIVATE  
DEVOTION.

blotted or clearly put out of the same.' The edition of 1551 omitted the 'Hail Mary,' with other objectionable passages, though many strong doctrinal statements still remained. This was reprinted in 1552, with the addition of the Catechism, and again at the commencement of Elizabeth's reign in 1559<sup>1</sup>, and with some changes again in 1575.

Reformed  
Primer of  
1553.

The Primer of 1553<sup>2</sup> was not an improved edition, but rather a new publication, the first of a distinct series of Primers. 'An order of private prayer for morning and evening, every day in the week, and so throughout the whole year,' was substituted for the divisions of prayer according to the Canonical Hours; the prayers were taken from the Book of Common Prayer, with a selection of psalms, one or two for each service, and short lessons from Scripture, or from the book of Ecclesiasticus; thus forming a course of devotion for a week. With the Hours of prayer, the ancient Hymns were omitted, and the Penitential Psalms, as well as the Dirge and the Commendations, with every thing touching upon prayers for the dead, or the efficacy of the saints' prayers. The Catechism, and Graces, and a Preparation for prayer<sup>3</sup>, were placed at the beginning, and a collection of 'Sundry godly prayers for divers purposes' at the end of the book. This was reprinted in the reign of Elizabeth at least twice, in 1560 and 1568<sup>4</sup>.

The 'Ora-  
rium' of  
Henry VIII.

These reformed Primers were accompanied by their more learned counterparts in Latin. When Henry put forth his famous Primer in 1545, he 'provided the self-same form of praying to be set forth in Latin also,' to the intent that he would 'be all things to all persons, and that all parties may at large be satisfied.' The title of the Latin book of private devotion, which was substituted for the older 'Horæ,' was, *Orarium, seu libellus precationum, per regiam majestatem et clerum latine editus*: 1546. This title was taken for the Latin Book of Private Prayer, which was compiled at the beginning of Elizabeth's reign, as Companion to the Primer of the older series (1559), and published

The 'Ora-  
rium' of  
Elizabeth.

<sup>1</sup> Reprinted by the Parker Society, *Elizabethan Private Prayers*.

<sup>2</sup> Reprinted by the Parker Society, *Liturgies and Documents of the Reign of Edw. VI.*

<sup>3</sup> The author commends himself

to the devotions of Christians by adding, 'and in thy faithful prayers remember Thomas Cottesforde the preparer of this Preparative,' p. 377.

<sup>4</sup> See Clay, *Elizabethan Private Prayers*, Pref. p. ix.



in 1560<sup>1</sup>. The 'Orarium,' however, was not a mere version of that Primer. Besides smaller variations, the Calendar is full of names of saints; it has the short Catechism; and it has not the 'Dirige' and 'Commendations.'

BOOKS OF  
PRIVATE  
DEVOTION.

In 1564, or early in 1565, another Latin book of devotion was published under the title, *Preces privatae, in studiosorum gratiam collectae et Regia autoritate approbatæ*<sup>2</sup>. This differs from the preceding 'Orarium' mainly in substituting an order of morning and evening prayer in the place of devotions for 'the Hours;' still retaining, however, some of the hymns, antiphons, psalms and lessons of the 'Orarium.' For instance, the course of Morning Prayer begins with the Sentences, then follows the Confession, a prayer of Absolution, the Lord's Prayer, 'Domine, labia mea aperies, &c.,' 'Venite,' an Antiphon, the Hymn 'Jam lucis orto sidere, &c.,' three Psalms, an Antiphon, 1st Lesson, 'Te Deum,' 'Deus in adjutorium, &c.,' 'Gloria Patri, &c.,' an Antiphon, 'Jubilate,' 'Benedicite,' 'Laudate Dominum de cœlis, &c.,' (Psalm 149), an Antiphon, 2nd Lesson, the Hymn 'Consort Paterni luminis, &c.,' 'Benedictus,' the Creed, Lord's Prayer, Versicles, Collects, and the Litany. After a similar course of Evening Prayer, and a short devotion for night, follow select Psalms, Lessons and Prayers adapted to the great Festivals, the seven Psalms, other select Psalms, 'Flores Psalmorum, quos Psalterium Hieronymi appellant' (selected versicles from the Psalms), Pious Meditations concerning death and the resurrection, Prayers gathered from Scripture, 'Precationes Piæ variis usibus, temporibus, et personis accommodatæ,' Graces, and some devotional Poems, or Hymns. This book was reprinted in 1573 with the addition of the 'XV. Psalms or Prayers taken out of holy Scripture,'—devotional exercises composed by Fisher, bishop of Rochester, during his year's imprisonment (1534-5) before his execution,—and some short sentences from the New Testament, supposed to have been collected by Sir Thomas More under the same circumstances<sup>3</sup>.

The 'Preces  
Privatæ.'

Thus there were four series of books prepared for private devotion, and published with the royal authority in the reign of

<sup>1</sup> Reprinted in *Elizabethan Private Prayers* (Park. Soc.) pp. 115—208.

<sup>2</sup> Reprinted in *Elizabethan Pri-*

*vate Prayers* (Park. Soc.)

<sup>3</sup> See Clay, *Eliz. Private Prayers*, p. 318, note.

BOOKS OF  
PRIVATE  
DEVOTION.Christian  
prayers.

Elizabeth; and the latest of these publications was an edition of the Primer of the first series, in 1575, following the ancient Hours of Prayer, and containing the Office of the Dead, the 'Dirige' and 'Psalms of Commendation.'

To these may be added a fifth and sixth series of devotional works, published without authority, containing prayers and meditations for sundry occasions: and books of this character gradually displaced those which were formed upon the plan either of the Canonical Hours, or of the Morning and Evening Services of the Prayer-book. They seem to have originated with some compositions of Ludovicus Vives, which were translated by Bradford, and Becon's 'Flower of godly prayers,' and 'Pomander of Prayer.' Thus, as Protestant books of devotion, we have 'Bull's Christian Prayers and Meditations' in 1566<sup>1</sup>; and in 1569 a considerable volume with the same title, and with illustrations<sup>2</sup>. From the contents of some of these books it seems that the Romanizing party also put forth their devotional works upon the same plan, and with the same names, and partially formed of the same materials. Thus we have 'The Pomander of Prayer' (1558), and 'Christian Prayers and Meditations collected out of the antient writers' (1578)<sup>3</sup>, in which Bradford's translations are joined with the 'XV. Oes of St Bridget,' and a prayer for the Communion from Knox's Book of Common Order.

SECT. III.—*'A description of the Liturgy, or book of Service that is used in England.'* (Troubles at Frankfort, pp. xxviii.—xxxiii. 1575.)

Some extracts from this curious description will show how obnoxious the Prayer-book was to an extreme section of Protestants in the early years of the Reformation. Their objections were not raised merely against a few isolated particulars, such as the use of the surplice, or the cross in baptism, but against the whole genius and structure of the book: it was to them 'a huge

<sup>1</sup> Reprinted by the Parker Society. Maunsell, in his Catalogue of English printed books (Lond. 1595), enumerates the titles of more than eighty works under the general head of 'Praiars.' Editor's

Pref. p. iv.

<sup>2</sup> See Clay, *Elizabethan Private Prayers*, Pref. p. xvi.

<sup>3</sup> Reprinted in *Elizabethan Private Prayers* (Park. Soc.) See Mr Clay's Pref. p. xxii.

volume of ceremonies' (p. xli.). The description was drawn in Latin by Knox, Whittingham, and others at Frankfort, and sent to Calvin 'for his judgment therein,' or for an expression of his known opinion touching the matter in dispute; which was, whether Knox should minister to the English exiles according to the Genevan fashion, or whether Dr Cox and Horne should read the service in the congregation of their countrymen according to the Book authorised by the last protestant parliament of England. The objections, therefore, apply to the Second Book of Edward VI., or to the Prayer-book at its greatest distance from Romanism.

KNOX'S  
DESCRIP-  
TION OF  
THE  
PRAYER-  
BOOK.

After a short summary of the daily prayer, which is given *The Litany.* with some fairness, the Litany is thus described: 'Besides upon every Sabbath-day, Wednesday and Friday, there is yet in use certain suffrages devised of Pope Gregory, which beginneth after this manner, *O God, the Father of heaven, have mercy upon us miserable sinners; O God the Son, Redeemer of the world, &c.*: only leaving out the invocation of saints, otherwise we use a certain conjuring of God, *By the mystery of his incarnation, By his holy nativity and circumcision, By his baptism, fasting and temptation, By his agony and bloody sweat, &c.* Yea, it comprehendeth in plain words a prayer to be delivered from sudden death: the people answering to the end of every clause, either *Spare us, good Lord*, or else, *Good Lord, deliver us*, or *We beseech thee to hear us, good Lord. O Lamb of God, that taketh away the sins of the world*, is thrice repeated. Then, *Lord have mercy upon us*, thrice; and then the Lord's Prayer, with this prayer also, *O Lord, deal not with us after our sins*, to the same adjoined: passing over some things lest we should seem to sift all those drosses which remain still among us.' Of the Order of the Lord's Supper it is observed, 'The number of three at the least is counted a fit number to communicate; and yet it is permitted (the pestilence or some other common sickness being among the people) the minister alone may communicate with the sick man in his house.' Of the Collect of the day, 'every holyday hath his Collect, Epistle and Gospel, which fill seventy-three great leaves of the book, when the rest fill scarce fifty. For all holydays are now in like use among us as were among the papists, only very few excepted.' The portion following the prayer for the state of the Church militant is described as 'a long heap and mixture of matters, until they come, after a certain confession of sins, to *Lift up your hearts...* Now,

Communion  
Office.

KNOX'S  
DESCRIP-  
TION OF  
THE  
PRAYER-  
BOOK.

about the end the Lord's Prayer is used again, the minister saying it aloud, and all the people following: to conclude, they have a giving of thanks in the end, with *Glory to God in the highest*, as it was used among the papists....'

Baptism.

In Baptism the points mentioned are the questions addressed to the godfathers, the action of baptism by dipping warily and discreetly, and the making a cross upon the child's forehead.

Confirma-  
tion.

Confirmation is especially obnoxious: 'afterward, sending away the godfathers and godmothers, he chargeth them that they bring the child to be confirmed of the Bishop as soon as he can say the Articles of the faith, the Lord's Prayer, and the Ten Commandments. And seeing there be many causes, as the book saith, which should move them to the Confirmation of children, this forsooth of all others is the weightiest, that by imposition of hands they may receive strength and defence against all temptations of sin and the assaults of the world and the devil, because that when children come to that age, partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger. And lest any should think any error to be in this Confirmation, therefore they take a certain pamphlet of a Catechism, which consisteth of the Articles of the faith, the Lord's prayer, and Ten Commandments, and all this is despatched in less than two leaves.'

Matrimony.

The description of 'their manner of marriage' passes over 'many petty ceremonies,' and fixes upon 'these follies,'—the ring, and the form of words which accompany it. The Lord's Supper in connection with this service is objected to.

Conclusion.

After a very short mention of the Offices of Visitation of the Sick, Burial, and Thanksgiving of Women, which is 'common with the papists and Jews,' this description of our Prayer-book thus concludes: 'Other things, not so much shame itself, as a certain kind of pity compelleth me to keep close; in the mean season nothing diminishing the honour due to those reverend men, who partly being hindered by those times, and by the obstinacy and also multitude of adversaries (to whom nothing was ever delightful besides their own corruptions) being as it were overflowed, did always in their mind continually as much as they could strive to more perfect things<sup>1</sup>.'

<sup>1</sup> Calvin in his reply says, 'In Anglicana liturgia, qualem describitis, multas video fuisse tolera-

biles ineptias.' Op. T. VIII. *Epist. et Responsa*, p. 98.



SECT. IV.—*Puritan editions of the Book of Common Prayer.*

The dislike of the Prayer-Book, which led to scandalous scenes among the English exiles at Frankfort, and which was emphatically expressed by Knox and those who owned his leadership, was increased by the natural results of so bitter a dispute. The noisiest of the malcontents were compelled to leave Frankfort, and carried off with their party the honours of martyrdom for the Protestant faith. Supported by the authority of Calvin, himself a host in a battle of opinion, their ideas of a fitting Christian service became more clearly developed, and were embodied in Knox's Book of Common Order<sup>1</sup>. Hence, when the exiles were able to return to England after the death of Mary, the Genevan faction, or as we may now begin to call them, the Puritan party, were more prepared to find fault both with the Liturgy and with Episcopacy. And their annoyance must have been great, when the revisal of the Prayer-Book at the opening of Elizabeth's reign went in all respects directly contrary to their wishes, sweeping away the Puritan portions of Edward's Second Book, and bringing back some of the discarded ceremonies and vestments of earlier times.

The law moreover would not allow of any public service in England, except that which was prescribed by the Book of Common Prayer<sup>2</sup>. Accordingly an attempt seems to have been made to bring the book itself into conformity with their views, not indeed by urging any further authoritative revisal which was hopeless, but by printing it in a somewhat altered form. A series of such Prayer-Books appeared between 1578 and 1640. What we may call the first Puritan edition (1578) varies from the authorised book in the following particulars. It commences with the Table of Proper Lessons,

<sup>1</sup> This has been reprinted by Dr Cumming (Lond. 1840), to recommend its re-introduction into the kirk of Scotland. It appears that the English Prayer-book was used in Scotland by those who allowed the authority of the 'heads of the congregation' from 1557 to 1564; and then Knox's Liturgy was enjoined and used. Pref. p. iv. Heylin, *Hist. Ref.* II. 322, note (ed. Eccl. Hist. Soc.).

<sup>2</sup> A request was made by

some eminent members of foreign churches in behalf of their English friends; but the queen replied, 'That it was not with her safety, honour and credit, to permit diversity of opinions in a kingdom where none but she and her council governed, not owning either imperial or papal powers, as several of the princes and states there did, and were glad to compound with them.' Strype, *Annals*, ch. iv. p. 87.

*Variations from the authorised Prayer-Book.*



*For Morning, For Evening*, being put in the place of *Mattens, Evensong*: *Minister* is printed throughout for *Priest*: from the Communion Service the first four rubrics are left out, but the reader is expressly referred for them to *the great Booke of Common Prayer*. Private celebration of the Sacraments was discarded; hence the phrase *great number* was substituted for *good number* in the second rubric at the end of the Communion Service: in the Office of Public Baptism, the introductory rubric was omitted, which concludes with allowing children, if necessity so require, to be at all times baptized at home: the whole service for Private Baptism was omitted: and only the third rubric was retained in the Communion of the Sick. Confirmation, with all the rubrics touching upon it, is omitted, as is also the service for the Churching of Women. A Calendar was also compiled, rather as an addition to that of the Church, than as a substitute for it, each monthly portion being placed under the authorised Calendar. It seems that this was too bold an experiment; or the party could not agree in any uniform practice. Afterwards, we find the book brought into a form much more nearly resembling the original. In 1589, the rubric at the end of Public Baptism, the service for Private Baptism, that for Churching of Women, and the address before the Catechism, were restored to their places. And in these services, the word *Priest* remained unchanged; which may perhaps be regarded as a silent, but intelligible sign, that these services were added for apparent conformity, but that the use of them was to be discouraged. A later edition, belonging rather to the next reign, differs from the authorised Book merely by putting, *For Morning, For Evening*, and *Minister*, instead of *Mattens, Evensong*, and *Priest*; *Priest*, however, being still unaltered in the services for Private Baptism, and the Churching of Women. In this shape we may suppose that this Prayer-Book continued to be printed until 1616, *i. e.* as long as the Geneva version of the Bible was printed, to which every scriptural quotation had been adjusted. During the next twenty-five years, we find copies of a small size, in which *Minister* very often stands for *Priest*, and in which occasionally they are alternated in a most extraordinary manner. These books were always printed by the houses who had the right of printing the Book of Common Prayer, no doubt as part of their exclusive privilege, and usually they were joined to the Geneva Bible; just as some editions of the Bishops' Bible were accompanied

by the Prayer-Book in its authorised form. It is not certain what was the actual intention, or use made, of these books. They could not be publicly used in the church without risk of penalties; yet even from the size of some editions we cannot say that less than this was aimed at. It is certain also that the Puritans did not conduct their ministration strictly according to the authorised form; and that the Bishops' Bible was not the only Bible used in the public service<sup>1</sup>. The folio edition of the Geneva Bible of 1578, (like the folio editions of the Bishops' Bible, 1568 and 1572,) has two Psalters in parallel columns,—*The translation according to the Ebrewe*, and *The translation used in Common Prayer*; this latter being divided into the portions for Morning and Evening Prayer. This looks like a provision for the public service, and seems to give the same character to the altered Prayer-Book at the beginning of the volume<sup>2</sup>.

#### SECT. V.—*Puritan Substitutes for the Book of Common Prayer*<sup>3</sup>.

So early as 1567 the more violent of the Puritans began to separate themselves from the worship of the Church, and to meet in private houses, where they had ministers of their own. 'And at these meetings,' says Strype<sup>4</sup>, 'rejecting wholly the Book of Common Prayer, they used a Book of Prayers, framed at Geneva for the congregation of English exiles lately sojourning there. Which book had been overseen and allowed by Calvin and the rest of his divines there, and indeed was, for the most part, taken out of the Geneva form.' And again, in the year 1571, 'The Puritans, however they were not allowed to officiate in public, and had their licences (if they had any before) disallowed and annulled, yet did still in their own or other churches, or in private houses, read prayers different from the established office of Common Prayer; using the Geneva form, or mingling the English Book<sup>5</sup>.'

<sup>1</sup> Abp Whitgift's Articles (1584); Cardwell, *Doc. Ann.* xcix.

<sup>2</sup> Clay, *Elizabethan Liturgical Services*, Pref. pp. xv.—xix.; Lathbury, *Hist. of Convoc.* p. 188.

<sup>3</sup> See Rev. P. Hall, *Reliquiæ Liturgicæ*, Vol. I. Introd. pp. viii.

—xiii.; Lathbury, *Hist. of Convoc.* pp. 188—192.

<sup>4</sup> *Life of Grindal*, p. 169. Oxf. 1821.

<sup>5</sup> *Life of Parker*, II. 65. Oxf. 1821.

PURITAN  
SUBSTITUTES FOR  
THE  
PRAYER-  
BOOK.

*The Book of  
Discipline.  
A Book of  
Prayer pre-  
sented to  
Parliament.*

In 1574 was published *A Full and Plain Declaration of Ecclesiastical Discipline out of the Word of God*; and in 1584, *A Brief and Plain Declaration concerning the Desires of all those Faithful Ministers that have and do seek for the Discipline and Reformation of the Church of England*, was printed in London by Robert Waldegrave. Also in the same year (1584) *A Book of Common Prayer* was presented to Parliament 'with the hope of approval and legal sanction;' and beyond this, a hope of its being substituted for the Book of Common Prayer. This book was altered before its publication, so far as regards the acknowledgment of the office and authority of the magistrate in matters of religion<sup>1</sup>: for the liberty claimed, and apparently conceded, by the Puritans, in the *Book of Discipline*, they neither allowed, nor intended to allow, had the *Book of Prayer* obtained the sanction of the law.

Bancroft writes<sup>2</sup>, 'In the Parliament (27 of her Majesty, as I remember), the Brethren having made another Book, termed, at that time, *A Booke of the Forme of Common Prayers, &c.*, and containing in it the effect of their whole pretended Discipline; the same book was penned altogether statute and law-like, and their petition in the behalf of it was, viz. *May it therefore please your Majesty, &c. that it may be enacted, &c. that the Book hereunto annexed, &c. intituled, A Booke of the Forme of Common Prayers, Administration of Sacraments, &c. and everything therein contained, may be from henceforth authorised, put in use, and practised throughout all your Majesty's dominions.* See here, when they hoped to have attained to their purposes by law, and to have had the same accordingly established, they offered to the Parliament a book of their own, for the *Form of Common Prayers, &c.*; and thought it (as it seemeth) altogether inconvenient to leave every minister to his own choice to use what form he list, other than such as were allowed in some church which had received the Discipline: for any such they liked of indefinitely. Whereby to me it seemeth manifest, that they never meant to have required the enacting of that chapter, *De reliquis Liturgiæ Officiis*; but only to set down what course their brethren should follow for the *interim*, until they might take further order for a book of their own.'

<sup>1</sup> Bancroft, *Survey of Holy Discipline*, p. 66, and *Dangerous Positions*, p. 68.

<sup>2</sup> *Dangerous Positions*, bk. III. ch. 10. pp. 96, sq.

An edition (probably the first) of this Puritan Book of Common Prayer was printed in London by Waldegrave, without date; yet doubtless either in 1584, or the early part of 1585; for it was prohibited by an order of the Star-Chamber in June 1585: and a second edition, somewhat altered in arrangement, appeared at Middleburgh (where a company of English merchants resided under the ministry of Cartwright) in 1586; a third, an exact reprint, but much neater in appearance, in 1587; and a fourth, with additions, in 1602. In 1587, this book was introduced into the Low Countries, its use having been hitherto confined almost exclusively to Northamptonshire, where Edmund Snape resided.

PURITAN  
SUBSTITUTES FOR  
THE  
PRAYER-  
BOOK.

The Middle-  
burgh Book  
of Prayer.

As regards the authorship of the volume,—whether or no Cartwright himself, or his friend Travers, or Dudley Fenner, then at Middleburgh, or even Snape, had any hand in the writing,—it is certain that nothing more was attempted than a brief and desultory compilation from the Genevan form of Calvin, and that perhaps not directly, but through one or other of the abbreviations of Knox's Book of Common Order.

The first, or London, edition of this book is reprinted in the first volume of the Rev. P. Hall's *Fragmenta Liturgica*; and a collation of the Middleburgh editions in the first volume of his *Reliquiæ Liturgicæ*.

## CHAPTER IV.

*The Prayer-Book from the accession of James I. to the death of Charles I.*

[A.D. 1603—1649.]

‘I have learned of what cut they have been, who, preaching before me since my coming into England, passed over with silence my being supreme governor in causes ecclesiastical.’—*K. James.*

PURITAN  
OBJEC-  
TIONS.*The Mil-  
lenary Pe-  
tition.*

UPON the accession of King James I. (March 24th, 1603) the earliest measure adopted by the general body of the Puritans was to present to him (in April) the famous Millenary petition, so called from the great number of signatures attached to it. Upon the subject of the Prayer-Book they urged that of these ‘offences following, some may be removed, some amended, some qualified:

*Puritan ob-  
jections to the  
Prayer-  
Book.*

‘In the Church service: that the cross in baptism, interrogatories ministered to infants, confirmations, as superfluous, may be taken away: baptism not to be ministered by women, and so explained: the cap and surplice not urged: that examination may go before the Communion: that it be ministered with a sermon: that divers terms of priests and absolution and some other used, with the ring in marriage, and other such like in the book, may be corrected: the longsomeness of service abridged: church-songs and music moderated to better edification: that the Lord’s day be not profaned: the rest upon holydays not so strictly urged: that there may be an uniformity of doctrine prescribed: no popish opinion to be any more taught or defended: no ministers



charged to teach their people to bow at the name of Jesus: that the canonical scriptures only be read in the church<sup>1</sup>.

PURITAN  
OBJEC-  
TIONS.

‘These, with such other abuses yet remaining and practised in the Church of England,’ they declared themselves ‘able to shew not to be agreeable to the Scriptures,’ if it should please the king further to hear them, ‘or more at large by writing to be informed, or by conference among the learned to be resolved<sup>2</sup>.’

*A conference  
proposed.*

The king acceded to the request for a conference, as suited to his own fondness for such a debate, though contrary to the wishes of the universities and of the clergy generally. A proclamation was issued (Oct. 24), ‘Touching a meeting for the hearing, and for the determining things pretended to be amiss in the Church,’ to be had before himself and his council of divers of the bishops and other learned men. The meeting was at first intended to be held on the 1st of November, but was deferred till after Christmas. Meanwhile Archbishop Whitgift sent to Hutton, archbishop of York, certain queries of matters that might be debated at the conference; among which these points were noted: ‘Concerning the Book of Common Prayer and Administration of the Sacraments: whether to overthrow the said book, or to make alterations of things disliked in it: concerning the sign of the cross in the child’s forehead made at its baptism: concerning praying in the Litany to be delivered from *sudden death*; since we ought so to live, that death should never find us unprepared<sup>3</sup>.’

*and ordered  
by proclama-  
tion.*

The Conference was held at Hampton Court, on the

<sup>1</sup> Cardwell, *Conference*, pp. 131, sq.

<sup>2</sup> *Ibid.* p. 132.

<sup>3</sup> Srype, *Whitgift*, p. 570; and

Appendix, XLIV. For Hutton’s opinion upon these ‘matters like to be brought in question,’ see Cardwell, *Conference*, pp. 151, sq.

CONFERENCE AT  
HAMPTON  
COURT.

14th, 16th, and 18th, of January. The persons summoned to take part in the discussion on the side of the Puritans were Dr Rainolds, Dr Sparkes, Mr Knewstubbs and Mr Chaderton, who had the reputation of being the most grave, learned and modest of the party. The Conference, however, was not a discussion between the Episcopal and Puritan divines in the presence of the royal council, but a conference first between the king and the bishops, and secondly between the king and the invited Puritan divines, concluded by the royal determination upon the points debated. On the first day the king assembled the lords of his council and the bishops with the dean of the chapel royal, and after an hour's speech propounded six points; three of them in the Common Prayer-Book, viz. the general absolution, the confirmation of children, and the private baptism by women: the two former were allowed, but some things in them were to be cleared. After a long discussion on private baptism, it was agreed that it should only be administered by ministers, yet in private houses if occasion required. Some other matters were debated, concerning the jurisdiction of bishops, and the civilization of Ireland.

*Conference  
between the  
king and the  
bishops, on  
Saturday,  
Jan. 14.*

On the second day, the Puritan representatives were called before the king and the council, in the presence of certain of the bishops and the deans, who had been summoned to take part in the conference. The Puritans propounded four points:—purity of doctrine: means to maintain it: the bishops' courts: the Common Prayer-Book. Concerning the book itself and subscription to it, there was much stir about all the ceremonies and every point in it; chiefly *Confirmation*, the *cross* in baptism, the *surplice*, *private baptism*, *kneeling* at the Communion, the reading of the *Apocrypha*, and *subscriptions* to the

*Conference  
between the  
king with  
certain bi-  
shops and  
the Puritan  
divines, on  
Monday,  
Jan. 16.*

Book of Common Prayer and Articles. ‘All that day was spent in ceremonies,’ writes Dean Montague in a letter giving an account of what passed in his presence, and ‘all wondered that they had no more to say against them<sup>1</sup>.’ The conclusion was that there should be a uniform translation of the Bible, and one catechizing over all the realm; that the Apocrypha should be read, but not as Scripture; and that any doubtful point of the Articles should be cleared.

CONFERENCE AT  
HAMPTON  
COURT.

On the third day, the bishops and deans with certain civilians attended at the court, and the archbishop presented to the king a note of those points which had been referred to their consideration on the first day. These were, ‘1. Absolution or remission of sins, in the rubric of absolution. 2. In private baptism, the *lawful minister* present. 3. *Examination*, with confirmation of children. 4. *Jesus said to them*, twice to be put in the Dominical Gospels, instead of *Jesus said to his disciples*.’ The king also directed an alteration in the rubric of private baptism: instead of, ‘They baptize not children,’ it should be, ‘*They cause not children to be baptized;*’ and instead of, ‘Then they minister it,’ it should be, ‘*The curate, or lawful minister present, shall do it on this fashion.*’ Then, after some discussion about the High Commission, the oath *ex officio*, and excommunication, and referring some points to special committees, Dr Rainolds and his associates were called in, and the alterations agreed to were read to them. There was a little disputing about the words in the marriage ceremony, ‘With my body I thee worship,’ and it was agreed that they should be ‘*worship and honour,*’ if it were thought fit. And so, after a discourse upon unity and peace from the king, and a vain

*Alterations  
agreed to by  
the king and  
the bishops,  
on Wednesday,  
Jan. 18.*

<sup>1</sup> Cardwell, *Conferences*, p. 140.

CONFERENCE AT  
HAMPTON  
COURT.

complaint urged in behalf of some ministers in Lancashire and Suffolk, who would lose their credit, if they were now forced to use the surplice and cross in baptism, which was curtly answered, that the general peace of the Church must be preferred to the credits of a few private men; the Conference ended with a joint promise of the Puritan representatives to be quiet and obedient, now they knew it to be the king's mind to have it so<sup>1</sup>.

Revision of  
the Prayer-  
Book after  
the Confer-  
ence,

Certain alterations were thus agreed to by the king and the bishops at the Conference; but the particular form in which they should be expressed was referred to a small committee of the bishops and the privy council<sup>2</sup>: and upon their report, the king issued his letters patent<sup>3</sup> (Feb. 9), specifying the alterations, and ordering the publication, and the exclusive use of the amended Book. The authority for this was the undefined power of the crown in ecclesiastical matters, as well as the statutable power granted by the Acts of Supremacy and Uniformity in 1559. And care was taken to call the alterations by the name of *explanations*, to bring them under the clause in Elizabeth's Act of Uniformity, which empowered the sovereign, with the advice of the ecclesiastical commissioners, to ordain further ceremonies, if the orders of the Book should be misused<sup>4</sup>. We must say, however, that

by the royal  
authority,

and sanc-  
tioned by  
Convocation.

<sup>1</sup> See Cardwell, *Hist. of Conferences*, 'Letter of Dr James Montague, dean of the chapel royal,' pp. 138, sq., and 'The sum and substance of the Conference, contracted by Dr Wm. Barlow, dean of Chester,' *ibid.* pp. 167—212.

<sup>2</sup> The commissioners were the archbishop of Canterbury, the bishops of London, Durham and Winchester, the Lord Chancellor, Lord Henry Howard, the Lord Chief Justice, the Lord of Kinlose, and Mr Secretary Harbert.

<sup>3</sup> Cardwell, *Conferences*, p. 217.

<sup>4</sup> See the letters patent, *ubi supra*. Also in a proclamation (March 5), the king says, 'We thought meet, with consent of the bishops and other learned men there present, that some small things might rather be explained than changed; not that the same might not very well have been borne with by men who would have made a reasonable construction of them, but for that in a matter concerning the service of

these alterations had the sanction of Convocation, inasmuch as that body allowed this exercise of the prerogative, and ordered the amended book to be provided for the use of the parish-churches<sup>1</sup>.

CHANGES  
MADE  
AFTER  
THE  
HAMPTON  
COURT  
CONFERENCE.

The following changes were made at this time (1604): In the Calendar: Aug. 26, instead of 'Bel and the Dragon' (or Dan. xiv.), Prov. xxx. was to be read; and Oct. 1 and 2, instead of Tobit v., vi., viii., Exod. vi., Josh. xx. and xxii. were to be read. Into the title of the Absolution were inserted the words, '*or Remission of Sins.*' A prayer for the Queen, the Prince, and other the King's and Queen's children, was placed after the prayer for the King; and a corresponding petition was inserted in the Litany. Thanksgivings for particular occasions, for Rain, for Fair Weather, for Plenty, for Peace and Victory, and for Deliverance from the Plague, in two forms, were added to the occasional prayers in the end of the Litany, and were styled, '*An enlargement of thanksgiving for diverse benefits, by way of explanation.*' In the Gospels for the 2nd Sunday after Easter, and the 20th Sunday after Trinity, the words 'unto his disciples' were omitted, and 'Christ said,' and 'Jesus said,' were to be printed in letters differing from the text. The main

God we were nice, or rather jealous, that the public form thereof should be free not only from blame, but from suspicion, so as neither the common adversary should have advantage to wrest ought therein contained to other sense than the church of England intendeth, nor any troublesome or ignorant person of this church be able to take the least occasion of cavil against it: and for that purpose gave forth our commission under our great seal of England to the archbishop of Canterbury and others, according to the form which the laws of

this realm in like case prescribe to be used, to make the said explanation, and to cause the whole Book of Common Prayer with the same explanations to be newly printed.' Cardwell, *Conferences*, p. 227.

<sup>1</sup> Canon LXXX. (1604). '*Libri sacri in ecclesiis parandi. Ecclesiarum et capellarum omnium economi et inquisitores librum publicarum precum, nuper in paucis explanatum ex auctoritate regia, juxta leges et majestatis suæ hac in parte prærogativam, sumptibus parochianorum comparabant.*'



CHANGES  
MADE  
AFTER  
THE  
HAMPTON-  
COURT  
CONFERENCE.

alteration was made in the rubrics of the Office of Private Baptism; the administration being now restricted to the minister of the parish, or some other lawful minister. The title had been, 'Of them that be baptized in private houses in time of necessity;' now it became, '*Of them that are to be baptized in private houses in time of necessity, by the Minister of the parish, or any other lawful minister that can be procured.*' The 2nd rubric,—'that without great cause and necessity they baptize not children at home in their houses... that then they minister on this fashion...' was amended as it now stands, '*...they procure not their children to be baptized...*' The 3rd rubric, 'First let them that be present call upon God for his grace... and one of them shall name the child, and dip him in the water, or pour...' was now, '*First, let the lawful Minister, and them that be present, call upon God for his grace, and say the Lord's prayer, if the time will suffer. And then the child being named by some one that is present, the said lawful Minister shall dip it in water, or pour water upon it...*' A corresponding alteration was made in the 4th rubric; and the enquiry,—'Whether they called upon God for grace and succour in that necessity?'—was omitted, and the reason of caution inserted in its place, '*And because some things, essential to this sacrament, may happen to be omitted through fear or haste in such times of extremity; therefore I demand further...*' 'Confirmation' was explained by adding, '*or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following.*' The concluding portion upon the Sacraments was added to the Catechism<sup>1</sup>, and is generally attributed to Overal, the prolocutor of the Convocation.

<sup>1</sup> See the king's letter, commanding the alterations; Cardwell, *Conferences*, p. 217.

In 1608 the Prayer-Book was printed in Irish, having been translated by William Daniel, or O'Donnell, archbishop of Tuam, who had in 1602 published the first Irish version of the New Testament<sup>1</sup>.

THE  
PRAYER-  
BOOK FOR  
SCOTLAND.

*Prayer-Book  
in Irish.*

In Scotland the Book of Common-Prayer has ever been a matter of controversy. It had been in general use there in the time of Elizabeth, between the years 1557 and 1564; and Knox found no small difficulty in setting it aside for his own Book of Common Order<sup>2</sup>. James I. endeavoured to introduce a Liturgy into that part of his kingdom, and obtained the sanction of the General Assembly at Aberdeen (1616), that a Prayer-Book should be compiled for the use of the Church, and a body of Canons framed as a rule of discipline<sup>3</sup>. James, however, desired that the English Book should be accepted, and in 1617 it was used in the chapel royal of Holyrood<sup>4</sup>. But the Scottish bishops chose rather to have a distinct book, and in 1618 the proposition was again made, by the king's desire, to the General Assembly at Perth<sup>5</sup>, to have a Liturgy and Canons for the Church of Scotland. At length, in conformity with these resolutions, a Book of Service was prepared<sup>6</sup>, and submitted to the judgment of the king and some Scottish bishops at the English Court. Nothing more, however, was effected during this reign<sup>7</sup>.

*The Prayer-  
Book used in  
Scotland for  
seven years.*

*The General  
Assembly  
sanctioned a  
Liturgy and  
Canons.*

*A Service-  
Book pre-  
pared,*

*but not used.*

Charles I. continued the design of introducing the English Prayer-Book into Scotland, and ordered it to be

<sup>1</sup> See Stephens, *MS. Book of Common Prayer for Ireland* (ed. Eccl. Hist. Soc. 1849), Introd. pp. xxix. sq.

*Troubles*, ed. 1695. p. 170.

<sup>6</sup> A copy of this first draft of a Prayer-Book for Scotland is in the British Museum: it has been printed in the *British Magazine* for 1845 and 1846. See Hall, *Reliq. Liturg.* Vol. I. Introd. p. xxii.

<sup>2</sup> Collier, *Eccl. Hist.* vi. 580.

<sup>3</sup> *Ibid.* vii. 388.

<sup>4</sup> Hall, *Reliq. Liturg.* Introd. p. xxii.

<sup>5</sup> Laud, *Hist. of Trials and*

<sup>7</sup> Collier, *Eccl. Hist.* viii. 60.

THE  
PRAYER-  
BOOK FOR  
SCOTLAND.

*The Scottish  
bishops re-  
fuse the En-  
glish Prayer-  
Book.*

*The separate  
a Service  
Book.*

*Archbishop  
Laud's judy-  
ment.*

*Scottish pro-  
posals.*

*in the Com-  
munion Of-  
fice.*

daily used in the royal chapel. He also urged it upon the Scottish bishops in 1629, and again when he was crowned at Edinburgh in 1633<sup>1</sup>. While the older bishops were apprehensive that a Liturgy would not be tolerated by the people, the younger declared that there was no cause for fear: they, however, would only agree to an independent book for Scotland<sup>2</sup>, thinking that this would satisfy their countrymen. A code of canons, enforcing the observance of the intended Prayer-Book, was sent into the North, in 1635; and a Book of Service was then prepared in Scotland<sup>3</sup>, and transmitted to Archbishop Laud, who with Wrenn, bishop of Norwich, was appointed by the king to assist the Scottish bishops<sup>4</sup>. Laud's opinion was that, if a Liturgy was adopted by the Northern Church, 'it were best to take the English Liturgy without any variation, that so the same Service-Book might be established in all his majesty's dominions<sup>5</sup>:' but finding that it would not be accepted, he gave his assistance in reviewing the Scottish Book. This had been framed upon the English model; but with it was joined a paper of 'Certain notes to be considered of.' Besides suggesting that the extracts from Scripture should be printed according to the last translation of the Bible, it was proposed 'that every Prayer, or Office, through the whole Communion, should be named in the rubric before it; that the parts of the Service might be better distinguished to the congregation: that the Invitation, Confession, Absolution, Sentences, Prefaces, and Doxology, should be set in the

<sup>1</sup> *Ibid.* p. 61.

<sup>2</sup> Hall, *Reliq. Liturg.* Introd. p. xxiii.

<sup>3</sup> Wedderburn, a Scotchman by birth, but bred and beneficed in England, was made dean of the Scottish royal chapel, to facilitate this business. See Collier, *Eccles.*

*Hist.* viii. 107, sq.

<sup>4</sup> Juxon, bishop of London, was also appointed; but being also Lord Treasurer, he was too busily occupied to pay the requisite attention: so that the work was left to Laud and Wrenn. *Ibid.* p. 108.

<sup>5</sup> Laud, *Hist. of Trials*, p. 168.

same order they stand in the English Liturgy: and that the Prayer of humble access to the Holy Table might stand immediately before receiving<sup>1</sup>. Fault was also found by Wedderburn with the Scottish Ordinal, that the order of deacons was made no more than a lay office; and in the admission to the priesthood the words 'Receive the Holy Ghost, &c.,' were omitted<sup>2</sup>.

The king's instructions<sup>3</sup> therefore required the Scottish bishops to keep to the words of the English Book in their ordinations. In the Calendar the first six chapters of Wisdom, and the 1st, 2nd, 5th, 8th, 35th, and 49th chapters of Ecclesiasticus, were placed among the lessons to be read in the daily service: and besides the names of the catholic saints which were in the English Calendar, some of the Scottish nation were inserted. Throughout the book the words *Presbyter*, or *Presbyter* or *Minister*, or *Presbyter* or *Curate*, were used instead of *Priest* or *Minister*. In the Office of Baptism, the water in the font was ordered to be changed twice in a month at least; and on the occasion of the first baptism after the water had been changed, the Presbyter or Minister should add these words in the first prayer of the service, 'Sanctify this fountain of baptism, Thou which art the Sanctifier of all things.' In the Communion Office the

THE  
PRAYER-  
BOOK FOR  
SCOTLAND.

A book set out  
ordered by  
K. Charles.

Its provisions  
from the  
English Prayer-  
Book.

<sup>1</sup> Collier, *Ecc. Hist.* VIII. 108.

<sup>2</sup> *Ibid.*

<sup>3</sup> In Prynne's *Hidden Works of Darkness brought to Light* (1645) p. 152, there is a letter, written by Laud to Wedderburn, informing him how many of the notes were allowed, and adding sundry directions from the king. These alterations were written chiefly in presence of the king, on the margin of a 4to English Prayer-Book, with the following warrant for their adoption:—'CHARLES R., I give

the Archbishop of Canterbury command to make the alterations expressed in this book, and to fit a Liturgy for the church of Scotland. And wheresoever they shall differ from another book, signed by us at Hampt. Court, September 28, 1634, our pleasure is to have these followed: unless the archbishop of St Andrews, and his brethren who are upon the place, shall see apparent reason to the contrary. At Whitehall, April 19th, 1636.' Hall, *Reliq. Lit.* Introd. pp. xxv. sq.

THE  
PRAYER-  
BOOK FOR  
SCOTLAND.

*The Book not  
used.*

order of the prayers was changed, so as to bring it more nearly into accordance with the First Book of Edward VI.<sup>1</sup> This Book of Common Prayer for Scotland can hardly be said to have been used<sup>2</sup>: it was silenced by a popular tumult, as soon as the attempt was made to introduce it, on the 23rd of July, 1637<sup>3</sup>.

*Laud ac-  
cused of  
making  
changes in  
the Prayer-  
Book.*

Some alterations which were made by Laud's authority, or acquiescence, in the Prayer-Book designed for Scotland, were adopted at the review after the Savoy Conference. But this was not the only influence which this archbishop has been supposed to have exercised upon the Book of Common Prayer. He was accused by the Puritans of having caused some changes of words and phrases to be inserted in the editions printed under his supervision, in order to give support to doctrines and practices which were now called popish. And the accusation was made so unscrupulously, that it was very generally believed, in spite of the archbishop's solemn denial, and notwithstanding the fact, that no such alterations had been made,—a fact which was patent to any who might choose to compare the printed books<sup>4</sup>.

<sup>1</sup> Collier, *Eccles. Hist.* VIII. 107, sqq. L'Estrange, *Alliance of Divine Offices*, 1659, pp. 65—303. 'The Booke of Common Prayer, and Administration of the Sacraments, and other parts of divine service for the use of the Church of Scotland,' 1637, is reprinted in Vol. II. of P. Hall's *Reliquiæ Liturgicæ*.

<sup>2</sup> The ministers of the episcopal church in Scotland now use the English Prayer-Book in all respects, except in the Communion Office, for which an edition, altered from K. Charles's Service-Book, but still framed upon that of 1549, is used in about one-third of the churches. See below, Append. to Ch. V.

<sup>3</sup> Collier, *Eccles. Hist.* VIII. 135. Seven years afterwards a sort of remembrance of it was issued by the kirk, at the same time that the Directory was published in England, entitled, 'The New Booke of Common Prayer, according to the forme of the Kirke of Scotland, our brethren in faith and covenant,' 1644, with 'C. R.' on the title-page. It was a brief abstract of Calvin's Geneva Prayer-Book, derived through Knox's Book of Common Order. P. Hall's *Fragmenta Liturgica*, Vol. I. pp. 85—98.

<sup>4</sup> Mr Lathbury states, as the result of a comparison of editions from 1604 to 1642, that the word



In 1641, it was manifest that a time of trouble was coming speedily upon the Church of England; and attempts were made to lessen the hostility of the Puritans against the Prayer-Book by introducing some important changes. On the 1st of March the House of Lords appointed a committee<sup>1</sup>, 'to take into consideration all innovations in the Church respecting religion.' Archbishop Laud thus expresses his fears of the result: 'This committee will meddle with doctrine as well as ceremonies, and will call some divines to them to consider of the business... Upon the whole matter I believe this committee will prove the national synod of England, to the great dishonour of the Church: and what else may follow upon it, God knows<sup>2</sup>.' A sub-committee was appointed, more readily to prepare

*priest* or *minister* was inserted by the printer at his own discretion, or as a matter of indifference. Moreover such charges were made at random: Prynne says the same of Cosin, that he had made alterations in our Common Prayer-Book, and put *priests* for *ministers*. *Hist. of Convocation*, p. 270. Another charge was that *at* was printed for *in*, in the Epistle for the Sunday before Easter, where the phrase was '*in the name of Jesus every knee shall bow*:' the archbishop replied that, if the alteration were purposely made by the printers, they followed the Geneva Bible (1557). The fact was that '*at*' was printed during the whole of the reign of Charles I. and the practice of bowing at the name of Jesus, which the word was supposed to sanction, had been required by the injunctions of Elizabeth. In the Prayer for the Royal Family, instead of the words—'which hast promised to be a Father of thine elect, and of their seed'—the words, '*the fountain of*

*all goodness*' were used on the accession of a sovereign who had at that time no children: the prayer having been inserted solely on the authority of K. James in 1604, the same authority of K. Charles altered its terms. See Cardwell, *Conferences*, ch. v.

<sup>1</sup>The committee consisted of ten earls, ten bishops, and ten barons. March 10, they were empowered to increase their number by calling in as many learned divines as they pleased, and Abp Usher, Prideaux, Warde, Twisse, and Hacket were especially named as suitable persons: accordingly they were invited to assist, together with Morton bp of Durham, Hall bp of Exeter, Sanderson, Featly, Brownrigg, Holdsworth, Burgess, White, Marshall, Calamy, and Hill. Cardwell, *Conferences*, p. 239; Collier, *Eccles. Hist.* viii. 198. On the same day that this committee was appointed, archbishop Laud was sent to the Tower.

<sup>2</sup> Laud, *Diary*, p. 24; Fuller, *Ch. Hist.* bk. xi. p. 174.

COMMITTEE OF  
THE LORDS  
ON  
CHURCH  
REFORM.

matters for discussion, Williams<sup>1</sup>, bishop of Lincoln and dean of Westminster, presiding over both committees. Their report was divided into three heads, 'Innovations in doctrine,' 'Innovations in discipline,' and 'Considerations upon the Book of Common Prayer.'

*Ceremonies  
proposed to  
be abolished*

Among the ceremonies, or innovations in discipline, which the committee agreed to condemn, the following concern the arrangements of the public service: The turning of the holy table altar-wise: Bowing towards it: Setting candlesticks on it: Making canopies over it: Advancing crucifixes and images upon the parafront, or altar-cloth, so called: Compelling all communicants to come up before the rails, and there to receive: Reading some part of the Morning Prayer at the holy table, when there is no Communion: Turning to the East when pronouncing the Creed: Reading the Litany in the midst of the church: Offering bread and wine by the churchwardens before the consecration of the elements: Having a *credentia*, or side-table, besides the Lord's table, for divers uses in the Lord's supper: Introducing an offertory before the communion, distinct from the giving of alms to the poor: Prohibiting a direct prayer before sermon, and bidding of prayer: Chanting the *Te Deum*: Introducing Latin service into some colleges at Cambridge and Oxford: Standing up at the hymns in the church, and always at *Gloria Patri*: Carrying children from the baptism to the altar so called, there to offer them up to God.

The 'Considerations upon the Book of Common Prayer' recommend, in the form of queries for the con-

<sup>1</sup> Though Williams for political causes fell in with the Puritans, yet he must be allowed the praise of getting the Prayer-Book trans-

lated into French and Spanish. See Lathbury, *Hist. of Convoc.* p. 268.

sideration of the committee: To expunge from the Calendar the names of some departed saints and others: To set out the reading Psalms, sentences of Scripture, hymns, epistles, and gospels, in the new translation: To mend the rubric, where all vestments in time of Divine Service are now commanded which were used 2 Edw. VI. To substitute canonical Scripture for the Apocrypha in the Calendar: To repeat the Doxology always at the end of the Lord's Prayer: To read the Lessons with a distinct voice: Whether *Gloria Patri* should be repeated at the end of every Psalm: Instead of daily Morning and Evening Prayers, why not only on Wednesday and Friday Morning, and in the afternoon on Saturday, with holy-day eves: To omit the hymn *Benedicite*: In the prayer for the clergy, to alter the phrase, 'which only worketh great marvels:' To alter the rubric, 'that such as intend to communicate shall signify their names to the curate over night, or in the morning before prayers:' To clear the rubric, how far a minister may repulse a scandalous and notorious sinner from the Communion: To gather the alms when the people depart, instead of before the Communion begin: The confession to be said only by the minister, and then at every clause repeated by the people: Not to print in great letters the words in the form of consecration, 'This is my body—This is my blood of the New Testament:' To insert a rubric, touching kneeling at the Communion, that it is, to comply in all humility with the prayer which the minister makes when he delivers the elements: Cathedral and collegiate churches to be bound to celebrate the Holy Communion only once in a month: In the first prayer at baptism, to change the words, 'didst sanctify the flood of Jordan and all other waters,' into 'didst sanctify the element of water:'

COMMIT-  
TEE OF  
THE LORDS  
ON  
CHURCH  
REFORM.

Proposed  
changes in  
the Prayer-  
Book.

COMMIT-  
TEE OF  
THE LORDS  
ON  
CHURCH  
REFORM.

*Proposed  
changes in  
the Prayer-  
Book.*

Whether it be not fit to have some discreet rubric made to take away all scandal from signing the sign of the cross upon the infants after baptism ; or if it shall seem more expedient to be quite disused, whether this reason should be published, That in antient liturgies no cross was confined [? consigned] upon the party but where oil also was used ; and therefore oil being now omitted, so may also that which was concomitant with it, the sign of the cross : In private baptism the rubric mentions that which must not be done, that the minister may dip the child in water being at the point of death : To leave out the words in the rubric of Confirmation, ‘and be undoubtedly saved.’ To enlarge the Catechism : To take away the times prohibited for marriage : None to marry without a certificate that they are instructed in their Catechism : To alter the words, ‘with my body I thee worship,’ into ‘I give thee power over my body :’ To mend the rubric, that new-married persons should receive the Communion the same day of their marriage, by adding ‘or upon the Sunday following, when the Communion is celebrated.’ In the Absolution of the Sick, to say, ‘I pronounce thee absolved.’ To compose the Psalm of Thanksgiving of women after childbirth out of proper versicles taken from divers psalms : May not the priest rather read the Communion in the desk, than go up to the pulpit : The rubric in the Communion leaves it doubtful, whether the Liturgy may not be read in divers places in the church : To alter the words of Burial, ‘in sure and certain hope of the resurrection to eternal life,’ into ‘knowing assuredly that the dead shall rise again.’ In the Litany, to put ‘grievous sins,’ for ‘deadly sin.’ To mend the imperfections of the metre in the singing psalms ; and then to add lawful authority to have them publicly sung before and after

sermons, and sometimes instead of the hymns of Morning and Evening Prayer<sup>1</sup>.

THE  
DIREC-  
TORY.

The deliberations upon these changes and concessions continued until the middle of May (1641), when motions were entertained in the House of Commons<sup>2</sup> which evidently shewed that no changes in ritual or discipline would pacify opponents who sought the ruin of the Church, and who were rapidly increasing in power. The idea of making these concessions was laid aside as useless; but it was not forgotten by nonconformists that such alterations had once been approved by persons of high name and station in the Church.

*Proposed  
changes in  
the Prayer  
Book.*

In 1643 (June 12) an Ordinance of Parliament summoned the Westminster Assembly, a body designed as a substitute for Convocation, consisting of 30 lay members and 121 divines, 'to be consulted with by the Parliament, for the settling of the government and Liturgy of the Church of England, and clearing of the doctrine of the said Church from false aspersions and interpretations<sup>3</sup>.'

*The West-  
minster As-  
sembly sum-  
moned.*

In 1645 (Jan. 3) an Ordinance of Parliament<sup>4</sup> took away the Book of Common Prayer, and established in its stead the 'Directory for the Public Worship of God in the Three Kingdoms<sup>5</sup>.' This was followed (Aug. 23) by another Ordinance 'for the more effectual putting in execution the Directory<sup>6</sup>.' Henceforth to use the Book of Common Prayer in any 'public place of worship, or in any private place or family within the kingdom,' was punishable by a fine of five pounds for the first offence,

*The Di-  
rectory sub-  
stituted for  
the Prayer-  
Book.*

<sup>1</sup> Cardwell, *Conferences*, p. 270.

<sup>2</sup> The bill against deans and chapters occasioned a misunderstanding amongst the divines, and broke up the meeting. Collier, *Eccles. Hist.* VIII. 199.

<sup>3</sup> Rushworth, Part III. Vol. II.

p. 337. See Collier, *Eccles. Hist.* VIII. 248.

<sup>4</sup> See this Ordinance in Clay, *Prayer-Book Illustrated*, Append. IX.

<sup>5</sup> *Ibid.* Append. X.

<sup>6</sup> *Ibid.* Append. XI.



THE  
DIREC-  
TORY.

and enforced  
under penal-  
ties.

ten pounds for the second, and for the third by ‘one whole year’s imprisonment without bail or mainprize:’ not to observe the Directory subjected the minister to a fine of forty shillings; while to do or say anything in ‘opposition, derogation, or depraving of the said book,’ might be punished by a fine of five pounds, or fifty pounds, at the discretion of the magistrate.

This history does not require any account of those years of hypocrisy and violence, during which the voice of the Church of England was silenced, and Presbyterianism, after trying to bring a spiritual despotism into every parish and household, was in its turn obliged to yield to Independency, ‘a hydra of many heads.’ ‘Old sects revived, new sects were created, and there ensued a state of distraction and impiety, the natural tendency of which was to break up all minor distinctions, and to divide men into two large classes, one of them anxious to find terms of agreement, in order that religion might not be utterly extinguished, and the other indifferent whether any form of religion remained<sup>1</sup>.’

<sup>1</sup> Cardwell, *Conferences*, p. 244.

## APPENDIX.

*The Directory.*

AN abridgement of Calvin's Form of Service, or rather of *The Service and Discipline* Knox's Book of Common Order, was presented to Parliament, and printed in 1641, and again in 1643<sup>1</sup>; and another adaptation of the same original, somewhat larger than the Middleburgh<sup>2</sup>, but much shorter than either that of Calvin or Knox, was presented to the Westminster Assembly, and printed in 1644<sup>3</sup>. The parliamentary divines, however, preferred to issue a work of their own composition. They had denounced the Book of Common Prayer as unfit to lead the devotions of the people; but they then suffered a year to pass by before they attempted to substitute anything in its place. Then came the ordination of Elders and Deacons by an Association of Ministers in London and other chief towns; and then, the preparation of a book of Service. A committee was appointed to agree upon certain general heads for the direction of the minister in the discharge of his office before the congregation: these, being arranged in London, were sent to Scotland for approbation, and summarily established by ordinance of Parliament, (and denounced by a counter-proclamation from the King,) as the Directory for Public Worship. This was not so much a Form of Devotion, as a Manual of Directions: the minister being allowed a discretion, either to make the most of what was provided for him in the book, or to use his own abilities to supply what he considered needful.

<sup>1</sup> 'The Service, Discipline, and Forme of the Common Prayers, and Administration of the Sacraments, used in the English Church of Geneva...1641.' The 2nd Edition was called, 'The Reformation of the Discipline and Service of the Church, according to the best Reformed Churches...1643.' P. Hall's *Reliquiæ Liturgicæ*, Vol. III. p. 89.

<sup>2</sup> See above, p. 81.

<sup>3</sup> 'The Settled Order of Church-Government, Liturgie, and Discipline, for the rooting out of all

Popery, Heresie, and Schisme, according to the Forme published by the Assembly of the Kirk of Scotland, and parallel'd to the best Reformed Protestant Churches in Christendome: and most humbly presented to the learned assembly of Divines now congregated at Westminster, by the authority of both Houses of Parliament, for the Reformation of abuses in the government of the Church...1644.' P. Hall's *Reliq. Liturg.* Vol. I. p. III.

THE  
DIREC-  
TORY.

A few of the variations, more especially directed against preceding usages, were,—the rejection of the Apocrypha: the discontinuance of private baptism; of godfathers and godmothers; of the sign of the cross; of the wedding ring, and of the administration of the Lord's Supper to the sick at home: the removal of the communion-table into the body of the church; with the preference of a sitting or standing to a kneeling posture. All saints' days were discarded, and all vestments. No service was appointed for the burial of the dead: no Creed was recited, nor the Ten Commandments; though these with the Apostles' Creed were added to the Confession of Faith a year or two afterwards<sup>1</sup>.

This Parliamentary form of public devotion is entitled *A Directory for the Public Worship of God, throughout the Three Kingdoms of England, Scotland and Ireland. Together with an Ordinance of Parliament for the taking away of the Book of Common Prayer, and the Establishing and Observing of this present Directory throughout the Kingdom of England and Dominion of Wales.*

It commences with a note '*Of the assembling of the congregation, and their behaviour in the public worship of God.*' The minister is to begin with prayer, in a short form, for a blessing on the portion of the word then to be read. All the Canonical books are to be read over in order: ordinarily one chapter of each Testament at every meeting. After reading and singing the minister who is to preach is to endeavour to get his own and his hearers' hearts to be rightly affected with their sins. A long prayer before the sermon. Then follows a long note of the manner and matter of preaching. After sermon follows a prayer of thanksgiving. The Lord's Prayer, as being not only a pattern of prayer but itself a most comprehensive prayer, is recommended to be used in the prayers of the church.

Reading of  
Scripture.

Baptism.

*The Administration of the Sacraments; and first of Baptism.* It is to be dispensed only by a minister, in the place of public worship, and in the face of the congregation, where the people may most conveniently see and hear; and not in the places where fonts in the time of Popery were unfitly and superstitiously placed. The child, after notice given to the minister the day before, is to

<sup>1</sup> See Hall, *Reliq. Liturg.* Introd. p. xl. Several editions of the Directory appeared during the years 1644, 1645, and 1646. It is reprinted with the ordinances of par-

liament (Jan. 3. 1645, and Aug. 23, 1645) in *Reliquie Liturg.* Vol. III., and in Clay, *Book of Common Prayer Illustrated*, Append. ix. x. xi.

be presented by the father, or (in case of his necessary absence) by some Christian friend in his place. Before Baptism the minister is to use some words of instruction:—that the seed of the faithful have right to baptism: that they are Christians, and federally holy, before baptism, and therefore are they baptized: that the inward grace of baptism is not tied to the moment of its administration: and that it is not so necessary that through the want of it the infant is in danger of damnation, or the parents guilty. Prayer is to be joined with the word of institution, for sanctifying the water to this spiritual use.

The Communion, or Supper of the Lord, is frequently to be celebrated; but how often, may be considered and determined by the ministers and other church-governors of each congregation. It is requisite that public warning be given on the Sabbath-day before the administration; and we judge it convenient to be done after the morning sermon. Therefore after the sermon and prayer, follows a short exhortation: then, the table being before decently covered, and so conveniently placed that the communicants may orderly sit about it or at it, the minister is to begin the action with sanctifying and blessing the elements of bread and wine set before him. The words of institution are next to be read out of the Evangelists, or 1 Cor. xi. 23—27: then the prayer, thanksgiving, or blessing, offered up to God ‘to vouchsafe his gracious presence, and the effectual working of his Spirit in us; and so to sanctify these elements both of bread and wine, and to bless his own ordinance, that we may receive by faith the body and blood of Jesus Christ crucified for us, and so feed upon him that he may be one with us, and we with him, that he may live in us, and we in him and to him, who hath loved us, and given himself for us.’ ‘The elements being now sanctified by the word and prayer, the minister, being at the table, is to take the bread in his hand, and say in these expressions (or other the like used by Christ, or his Apostle, upon this occasion):—*According to the holy institution, command, and example of our blessed Saviour Jesus Christ, I take this bread; and having given thanks, I break it, and give it unto you.* (There the minister, who is also himself to communicate, is to break the bread, and give it to the communicants.) *Take ye, eat ye. This is the body of Christ, which is broken for you. Do this in remembrance of him.* In like manner the minister is to take the cup, and say...*According to the institution, command, and example of our Lord Jesus Christ, I take this cup and give it unto you.* (Here

THE  
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TORY.

he giveth it to the communicants.) *This cup is the New Testament, in the blood of Christ, which is shed for the remission of the sins of many; drink ye all of it.* After all have communicated, the minister may, in a few words, put them in mind of the grace of God in Jesus Christ: and he is to give solemn thanks to God.

The Collection for the poor is so to be ordered, that no part of the public worship be thereby hindered.

Then follows a note 'of the Sanctification of the Lord's Day.'

## Matrimony.

The purpose of marriage between any persons shall be published by the minister three several Sabbath-days in the congregation. And the marriage shall be publicly solemnized in the place appointed by authority for public worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of public humiliation. And we advise that it be not on the Lord's-day.

The manner of marriage is first a prayer, a declaration of the institution, use and ends thereof, a solemn charge, if they know any cause why they may not lawfully proceed to marriage, to discover it: then the minister shall cause, first, the man to take the woman by the right hand, saying these words: *I N. do take thee N. to be my married wife, and do, in the presence of God, and before this congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death.* Then the woman shall take the man by his right hand, and say a like form, adding the word *obedient*. Then, without any further ceremony, the minister shall pronounce them to be husband and wife according to God's ordinance; and so conclude the action with prayer.

Visitation of  
the Sick.

A note is given of instructions 'Concerning Visitation of the Sick, and suitable topics of exhortation and prayer.'

## Burial.

'Concerning Burial of the Dead,' all customs of praying, reading, and singing both in going to, and at the grave, are said to have been grossly abused. The simple direction is therefore given, 'When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for public burial, and there immediately interred, without any ceremony.'

## Holy Days.

Then follow directions 'Concerning Public Solemn Fasting,' 'Concerning the Observation of Days of Public Thanksgiving,' and 'Of singing of Psalms;' concluding with 'An Appendix touching Days and Places for Public Worship;' in which it is ordered that only the Lord's-day, and days separated for Public



Fasting or Thanksgiving, shall be kept holy ; and the old churches are allowed to be used for the following reason : ‘ As no place is capable of any holiness under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the public worship of God. And therefore we hold it requisite that the places of public assembling for worship among us should be continued and employed to that use.’

THE  
DIREC-  
TORY.

*Holy Places.*

The Parliament, it seems, was not entirely satisfied with its own Directory, and soon found it necessary to publish a supplement for the use of the sailors. This is one of the most singular productions of that extraordinary period. It is called *A Supply of Prayer for the Ships that want Ministers to pray with them*. ‘ A reason of this work ’ is prefixed to the book ; and it states, ‘ whereas there are thousands of ships which have not ministers with them to guide them in prayer, and therefore either use the old form of Common Prayer, or no prayer at all ; the former whereof for many weighty reasons hath been abolished, and the latter is likely to make them rather heathens than Christians. Therefore to avoid these inconveniences, it hath been thought fit to frame some prayers, agreeing with the Directory established by Parliament.’ There are certain directions for the use of the form : ‘ the company being assembled, they may thus begin with prayer : ’ a short prayer follows, after which the Lord’s Prayer is to be used, and we have this direction, ‘ After this, some psalms and chapters being read out of both Testaments (but none out of those books called Apocrypha), and a psalm being sung, a prayer may follow in this manner.’ Two prayers follow, one being ‘ for the Church universal, and our united Churches and Kingdoms.’—The latter contains a petition for the king, though at the very time they were making war upon him : ‘ We pray thee for all in authority, especially for the king’s majesty, that God would make him rich in blessings both in his person and government, establish his throne in religion, save him from evil counsel, and make him a blessed and glorious instrument for the conservation and propagation of the gospel.’ Next comes a direction, ‘ After this prayer a psalm may be sung, and the conclusion may be with a thanksgiving and blessing.’ Then follows ‘ a prayer particularly fitted for those that travell upon the seas,’ and ‘ a prayer in a storm’.

*Form of  
prayer for  
sailors.*

<sup>1</sup> Lathbury, *Hist. of Convoc.* pp. 497. sq.

## CHAPTER V.

*The Prayer-Book in the Reign of Charles II.*

[A. D. 1660—1662.]

The Church's welfare, unity, and peace, and His Majesty's satisfaction, were ends upon which they were all agreed ; but as to the means, they could not come to any harmony.—*Report of the Commissioners after the Savoy Conference.*

RESTORA-  
TION OF  
THE  
PRAYER-  
BOOK.

*The King's  
Declaration  
from Breda.*

ESCAPING from the dismal period of rebellion, we pass on with the history of the Prayer-Book to the year 1660, when the restoration of the monarchy brought freedom of conscience and worship to churchmen. On the 1st of May letters from King Charles II. dated from Breda were brought to the Houses of Lords and Commons, with a declaration, in which the king says on the subject of religion, 'that no man shall be disquieted, or called in question, for differences of opinion in matters of religion, which do not disturb the peace of the kingdom ; and that we shall be ready to consent to such an act of parliament, as upon mature deliberation shall be offered to us for granting that indulgence<sup>1</sup>.' By a resolution of the Commons (May 8) the king was desired to make a speedy return to his parliament, and on the same day was solemnly proclaimed : and on the 10th of May, on the occasion of a day of thanksgiving, the Common Prayer was read before the Lords<sup>2</sup>.

*Deputation  
of Noncon-  
formists to the  
King at the  
Hague,*

Meanwhile (May 4) a deputation from both houses was sent to meet the king at the Hague. Reynolds, Calamy, Case, Manton, and some other eminent Presbyterian divines went also with an address, to which the king answered kindly ; but, as in his previous 'Declara-

<sup>1</sup> Collier, *Eccles. Hist.* VIII. 382.

<sup>2</sup> Whitelocke, *Memorials*, p. 703.

tion,' referred to Parliament to determine what toleration was necessary for the repose of the kingdom. This answer, however, was not the object which had brought these divines to gain the king's ear if possible, while he might be willing to listen to any terms of accommodation. In various private audiences they suggested that the Common Prayer had long been discontinued in England, that many of the people had never once heard it, and therefore it would be much wondered at if his majesty at his first landing should revive the use of it in his own chapel: and therefore to prevent the people being shocked at such uncustomary worship, they entreated him not to use it in form, and by rubrical directions; but only to order the reading some part of it with the intermixture of other good prayers.

RESTORA-  
TION OF  
THE  
PRAYER-  
BOOK.

*suggesting  
that the  
Prayer-Book  
should not  
be re-intro-  
duced;*

Finding no hope of abridging the king's liberty of using the regular service, they then requested that the use of the surplice might be discontinued by the royal chaplains, because the sight of this habit would give great offence to the people. But they were plainly told by the king, that he would not be restrained himself, when others had so much indulgence: that the surplice had always been reckoned a decent habit, and constantly worn in the Church of England; that he had all along retained the use of it in foreign parts: that though he might for the present tolerate a failure of solemnity in religious worship, yet he would never abet such irregularity by his own practice<sup>1</sup>. These, however, were not the men to be easily put off from their purpose; and it seems that they teased the king, after his return to England, with continual complaints, until he bade them submit their grievances and wishes in writing. Whereupon

*and that the  
surplice  
should not be  
used.*

<sup>1</sup> Collier, *Eccles. Hist.* VIII. 384.

PRESBY-  
TERIAN  
OBJEC-  
TIONS.*Nonconformists' address to the King.*

they embodied their notions upon Church-matters in a long address<sup>1</sup>. They assume that there was no difference between churchmen and themselves 'in the doctrinal truths of the reformed religion, and in the substantial parts of divine worship;' but only 'in some various conceptions about the ancient form of Church government, and some particulars about Liturgy and ceremonies.' Among these differences concerning the Liturgy, they say:

*Their ideal of a Liturgy.*

1. 'We are satisfied in our judgments concerning the lawfulness of a liturgy, or form of public worship, provided that it be for the matter agreeable unto the word of God, and fitly suited to the nature of the several ordinances and necessities of the Church; neither too tedious in the whole, nor composed of too short prayers, unmeet repetitions or responsals; not to be dissonant from the liturgies of other reformed churches; nor too rigorously imposed; nor the minister so confined thereunto, but that he may also make use of those gifts for prayer and exhortation which Christ hath given him for the service and edification of the Church.'

*They desire such a form to be composed;*

2. 'That inasmuch as the Book of Common Prayer hath in it many things that are justly offensive and need amendment, hath been long discontinued, and very many, both ministers and people, persons of pious, loyal, and peaceable minds, are therein greatly dissatisfied; whereupon, if it be again imposed, will inevitably follow sad divisions, and widening of the breaches which your Majesty is now endeavouring to heal: we do most humbly offer to your Majesty's wisdom, that for preventing so

<sup>1</sup> This was drawn up by Reynolds, Worth, and Calamy, and presented to the king a few weeks after the restoration, together with Archbishop Usher's *Reduction of*

*Episcopacy*: Cardwell, *Conferences*, p. 252. See the substance of Usher's plan for episcopal government in Collier, *Eccles. Hist.* VIII. 387.

great evil, and for settling the Church in unity and peace, some learned, godly, and moderate divines of both persuasions, indifferently chosen, may be employed to compile such a form as is before described, as much as may be in scripture words; or at least to revise and effectually reform the old, together with an addition or insertion of some other varying forms in scripture phrase, to be used at the minister's choice; of which variety and liberty there be instances in the Book of Common Prayer.'

PRESBY-  
TERIAN  
OBJEC-  
TIONS.

3. Concerning ceremonies, they ask 'that kneeling at the Sacrament of the Lord's Supper, and such holy-days as are but of human institution, may not be imposed upon such as do conscientiously scruple the observation of them: and that the use of the surplice and cross in baptism, and bowing at the name of Jesus rather than the name of Christ, or Immanuel, or other names whereby that divine Person, or either of the other divine Persons, is nominated, may be abolished<sup>1</sup>.'

and ceremonies to be abolished.

The bishops, in their reply to these proposals of the Presbyterians, pronounce the offices in the Common Prayer wholly unexceptionable, and conceive the book cannot be too strictly enjoined; especially when ministers are not denied the exercise of their gifts in praying before and after sermon; 'which liberty for extemporary or private compositions stands only upon a late custom, without any foundation from law or canons; and that the common use of this practice comes only from connivance. However, they are contented to yield the liturgy may be reviewed, in case his Majesty thinks fit. As for the ceremonies, they are unwilling to part with any of them; being clearly of opinion, that the satisfaction of some private persons ought not to overrule the public

The reply of the bishops.

<sup>1</sup> Cardwell, *Conferences*, p. 277.



PRESBY-  
TERIAN  
OBJEC-  
TIONS.

peace and uniformity of the church; and that, if any abatements were made, it would only feed a distemper, and encourage unquiet people to further demands<sup>1</sup>.

It was impossible to obtain any immediate and legal settlement of these differences between the Presbyterians and the members of the Church of England, who naturally looked for a restoration of their benefices and form of service. The Convention Parliament could not be allowed to meddle with this question: if its members could be trusted, its acts would have no value from the illegal origin of the body from which they emanated.

*The King's  
Declaration  
concerning  
Ecclesiastical  
affairs,*

The method adopted to meet the present difficulty was the issue of a 'Royal Declaration concerning Ecclesiastical affairs' (Oct. 25, 1660). This had the sundry advantages of not resting at all for its authority upon the existing Parliament, without seeming to encroach upon its functions; of allowing a greater measure of toleration than probably would be allowed by a final settlement of the matter by just authority, and hence of pacifying some of the nonconformists; while nothing was finally settled, or granted: but the whole question was left open for discussion at a Conference which it promised between the discordant parties, and for the decision of a lawful Parliament and Convocation. Accordingly this Declaration allowed a great number of the demands of the Presbyterians, touching the observance of the Lord's day, the episcopal jurisdiction, the examination of those who should be confirmed, a discretion as to the use of certain ceremonies, such as kneeling at the Communion, signing the cross in Baptism, bowing at the name of Jesus, the surplice, and the oath of canonical obedience: and although wishing ministers to read those parts of the

*allowed many  
Presbyterian  
demands.*

<sup>1</sup> Collier, *Eccles. Hist.* VIII. 390.

Prayer-Book, against which there could be no exception, yet promising that none should be punished or troubled for not using it, until it had been reviewed, and effectually reformed by the above-mentioned authority<sup>1</sup>.

ROYAL  
DECLARA-  
TION.

The result was a general expression of satisfaction on the part of the Presbyterians; and the attempt was made to gain some of them over to conformity by the offer of Church preferments<sup>2</sup>. But although the Declaration, by a stretch of the prerogative, sheltered the dissenting ministers for the present from legal penalties, it did not satisfy all their scruples; for they did not look for the continuance of that amount of favour, when a royalist Parliament should have determined their position.

On the King's part there was no delay in forwarding the promised Conference. The warrant<sup>3</sup> was issued on the 25th of March, 1661, appointing<sup>4</sup> twelve Bishops,

*The Warrant issued for a Conference at the Savoy.*

<sup>1</sup> Cardwell, *Conferences*, p. 286; Collier, *Eccles. Hist.* viii. 393.

<sup>2</sup> Dr Cardwell (*Conferences*, p. 256) says that several of the Presbyterians, including Reynolds and Manton, accepted spiritual appointments, and recognized the authority of the Bishops. Reynolds indeed accepted the bishopric of Norwich, and was consecrated Jan. 6, 1661. But it appears that the other ministers refused the offered promotions. See Collier, *Eccles. Hist.* viii. 400. Manton signed the doctrinal Articles, and was instituted by the Bishop of London to his rectory of St Paul's, Covent Garden, Jan. 16, 1661: but he honestly refused the deanery of Rochester; and his conformity did not continue, when the Church-service was re-settled after the Savoy Conference.

<sup>3</sup> Cardwell, *Conferences*, p. 298.

<sup>4</sup> The *Episcopal Divines* were:

Accepted Frewen, Archbishop of York.

Gilbert Sheldon, Bishop of London, Master of the Savoy.

John Cosin, Bishop of Durham.

John Warner, Bishop of Rochester.

Henry King, Bishop of Chichester.

Humphrey Henchman, Bishop of Sarum.

George Morley, Bishop of Worcester.

Robert Sanderson, Bishop of Lincoln.

Benjamin Laney, Bishop of Peterborough.

Bryan Walton, Bishop of Chester.

Richard Sterne, Bishop of Carlisle.

John Gauden, Bishop of Exeter.

*With the following coadjutors:*

Dr Earle, Dean of Westminster.

THE  
SAVOY  
CONFERENCE.

*Instructions  
to the Commissioners.*

and the same number of Presbyterians, with nine other divines on each side as assistants, to supply the places of any that were unavoidably absent. The place of meeting was the Bishop of London's lodgings in the Savoy Hospital, and the commission was to continue in force during the ensuing four months. The course of deliberation was precisely stated: the commissioners were empowered to advise upon and review the Book of Common Prayer; comparing it with the most antient Liturgies which have been used in the Church in the primitive and purest times; to take into serious and grave consideration the several directions and rules and forms of prayer in the said Book, and several objections and exceptions raised against it; to make such reasonable and necessary alterations, corrections, and amendments therein, as should be agreed upon to be needful or expedient for the satisfaction of tender consciences, but avoiding all unnecessary alterations of the forms and Liturgy, wherewith the people are already acquainted, and have so long received in the Church of England.

Dr Heylin.  
Dr Hacket.  
Dr Barwick.  
Dr Gunning.

Dr Pearson.  
Dr Pierce.  
Dr Sparrow.  
Mr Thorndike.

*The Presbyterian Divines were,*

Edward Reynolds, Bishop of Norwich.  
Dr Tuckney, Master of St John's College, Cambridge.  
Dr Conant, Reg. Prof. Div. Oxford.  
Dr Spurstow.  
Dr Wallis, Sav. Prof. Geom., Oxford.  
Dr Manton.  
Mr Calamy.  
Mr Baxter.  
Mr Jackson.

Mr Case.  
Mr Clarke.  
Mr Newcomen.  
*Coadjutors.*  
Dr Horton.  
Dr Jacomb.  
Dr Bates.  
Dr Cooper.  
Dr Lightfoot.  
Dr Collins.  
Mr Woodbridge.  
Mr Rawlinson.  
Mr Drake.

Although the period of the Commission was limited to four months, yet the first meeting did not take place until the 15th of April. The Bishop of London then stated to the Presbyterian ministers, that, since they had requested the Conference for the purpose of making alterations in the Prayer-book, nothing could be done until they had delivered their exceptions in writing, together with the additional forms, and whatever alterations they desired. Accordingly they met from day to day, and prepared a long series of exceptions<sup>1</sup>, and alterations, Baxter persuading his colleagues that they were bound to ask for everything that they thought desirable, without regard to the sentiments of others<sup>2</sup>. These exceptions are especially interesting, as having been made against the Prayer-Book, when it had been brought so very nearly into its present state. We may consider that they include all the minute particulars, with which fault could be found by men of learning, acuteness, and piety, whose writings were to be thenceforward the mine of nonconformist divinity<sup>3</sup>.

The Presbyterians proposed :

1. That all the prayers, and other materials of the Liturgy, may consist of nothing doubtful or questioned among pious, learned, and orthodox persons.

THE  
SAVOY  
CONFERENCE.

*The Savoy Conference opened April 15, 1661.*

*The Presbyterians are desired to present their exceptions.*

*General Exceptions to the Prayer-book.*

<sup>1</sup> A precursor of the numerous presbyterian 'exceptions' appeared, probably from the Middleburgh press, in 1606, entitled, '*A Survey of the Booke of Common Prayer, by way of 197 Queres, grounded upon 58 Places ministering just matter of question; with a view of London Ministers' exceptions: all humbly propounded, that they may be sincerely answered, or els offences religiously removed.*' Hall, *Reliq. Liturg.* Vol. I. Introd. p. xiv.

<sup>2</sup> Cardwell, *Conferences*, p. 260.

<sup>3</sup> The 'Exceptions against the Book of Common Prayer' were preserved by Baxter, and published in his own narrative of his life. The Answers of the Bishops are only known from the 'Rejoinder,' in which Baxter attempted to refute them. The limits of this work will not allow of more than an abstract of this paper. See Cardwell, *Conferences*, p. 262; and chap. VII. *Documents* v. VI; Collier, *Eccles. Hist.* VIII. 404.

THE  
SAVOY  
CONFERENCE.

*General  
Exceptions to  
the Prayer-  
Book.*

2. To consider that, as our first reformers so composed the Liturgy, as to draw the papists into their Church-communion, by varying as little as they well could from the Romish forms before in use; so whether now we should not have our Liturgy so composed, as to gain upon the judgments and affection of all those who in the substantials of the Protestant religion are of the same persuasions with ourselves.

3. To omit the repetitions and responsals of the clerk and people, and the alternate reading of the psalms and hymns, which cause a confused murmur in the congregation: the minister being appointed for the people in all public services appertaining to God; and the holy Scriptures intimating the people's part in public prayer to be only with silence and reverence to attend thereunto, and to declare their consent in the close, by saying *Amen*.

4. To change the Litany into one solemn prayer<sup>1</sup>.

5. That there may be nothing in the Liturgy which may seem to countenance the observation of Lent as a religious fast.

6. To omit the religious observation of saints'-days.

7. That there may be no such imposition of the Liturgy, as that the exercise of the gift of prayer be totally excluded in any part of public worship; and that it may be left to the discretion of the minister to omit part of it, as occasion shall require.

<sup>1</sup> The Litany was disliked for the shortness of the petitions, as were also the Collects; and because the actual prayer is uttered by the people, which was thought 'not to be so consonant to Scripture, which makes the minister the mouth of the people to God in prayer.' The meaning of 'one solemn prayer' was exemplified by

Baxter, who composed such a prayer in his 'Reformation of the Liturgy' under the title of 'The General Prayer' (*Reliq. Liturg.* Vol. iv. pp. 36—43), and another form in the Appendix, entitled, 'A Larger Litany, or General Prayer: to be used at discretion' (*Ibid.* pp. 142—157).



8. That the new translation of the Bible should alone be used in the portions selected in the Prayer-Book.

9. That nothing be read in the church for lessons, but the Holy Scriptures of the Old and New Testament.

10. That no part of the Liturgy be read at the communion-table but when the Holy Supper is administered.

11. To use the word 'Minister,' and not 'Priest,' or 'Curate,' and 'Lord's-day' instead of 'Sunday.'

12. To amend the version of metrical Psalms.

13. To alter obsolete words.

14. That no portion of the Old Testament, or of the Acts of the Apostles, be called 'Epistles,' and read as such.

15. To reform the offices, where the phrase is such as presumes all persons within the communion of the Church to be regenerated, converted, and in an actual state of grace: which, had ecclesiastical discipline been truly and vigorously executed, might be better supposed, but cannot now be rationally admitted.

The bishops reply to this, *The church in her prayers useth no more offensive phrase than St Paul uses, when he writes to the Corinthians, Galatians, and others, calling them in general the churches of God, sanctified in Christ Jesus, by vocation saints, amongst whom notwithstanding there were many, who by their known sins (which the Apostle endeavoured to amend in them) were not properly such, yet he gives the denomination to the whole from the greater part, to whom in charity it was due, and puts the rest in mind what they have by their baptism undertaken to be; and our prayers and the phrase of them surely supposes no more than that they are saints by calling, sanctified in Christ Jesus, by their baptism admitted into Christ's*

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General exceptions to  
the Prayer-  
Book.

congregation, and so to be reckoned members of that society, till either they shall separate themselves by wilful schism, or be separated by legal excommunication; which they seem earnestly to desire, and so do we.

16. Instead of the short collects, to have one methodical and entire prayer composed out of many of them.

17. The present Liturgy seems defective, in forms of praise and thanksgiving; in consisting very much of general expressions, such as, 'to have our prayers heard, to be kept from all evil, to do God's will:' the Confession does not clearly express original sin, nor sufficiently enumerate actual sins with their aggravations; and there is no preparatory prayer for assistance or acceptance. The Catechism is defective as to many necessary doctrines; some even of the essentials of Christianity not mentioned except in the Creed, and there not so explicit as ought to be in a Catechism.

The bishops reply, *There are many Thanksgivings, Te Deum, Benedictus, Magnificat, Benedicite, Glory be to God on high, Therefore with Angels and Archangels, Glory be to the Father, besides occasional thanksgivings after the Litany, of the frequency whereof themselves elsewhere complain. The use of general expressions, as in confession of sin, is the perfection of the Liturgy, the offices of which being intended for common and general services, would cease to be such by descending to particulars: the instances of general expressions are almost the very terms of the petitions of the Lord's Prayer. It is an evil custom springing from false doctrine, to use expressions which may lead people to think that original sin is not forgiven in holy baptism: yet original sin is clearly acknowledged in confessing that the desires of our own hearts render us miserable by following them, &c.*

18. The Surplice, the Cross in Baptism, and Kneeling at the Lord's Supper, are brought forward as the usual instances of ceremonies, judged unwarrantable by sundry learned and pious men, and exposing many orthodox, pious, and peaceable ministers to the displeasure of their rulers. They must be fountains of evil, unless all his Majesty's subjects had the same subtilty of judgment to discern even to a ceremony how far the power of man extends in the things of God.

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The following exceptions were taken against particular parts of the Prayer-Book.

Exceptions  
against particular parts  
of the  
Prayer-Book

They wish the first rubric to be expressed as in the Book of 1552; and the second rubric about vestments and ornaments to be omitted.

The doxology to be always added to the Lord's Prayer; and this Prayer not to be so often used.

The *Gloria Patri* to be used only once in the Morning, and once in the Evening.

'Rubric. And to the end the people may the better hear, in such places where they do sing there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and Gospel.' We know no warrant why they should be sung in any place, and conceive that the distinct reading of them with an audible voice tends more to the edification of the church.

The bishops reply, *The rubric directs only such singing as is after the manner of distinct reading, and we never heard of any inconvenience thereby*<sup>1</sup>.

To appoint some Psalm or Scripture hymn instead of the apocryphal *Benedicite*.

<sup>1</sup> The rubric was omitted, when the Book was reviewed by Convocation.

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Exceptions  
against par-  
ticular parts  
of the  
Prayer-Book.

In the Litany they object to the expressions, *deadly sin, sudden death, and all that travel.*

To omit the words '*this day,*' in the Collect for Christmas-day.

Some other collects were named, 'as having in them divers things that we judge fit to be altered;' some of which were altered, as were also others to which no objection was here raised.

Exceptions  
against the  
Communion  
Office.

In the Communion Service,

The first rubric had directed intending communicants to 'signify their names to the Curate over night, or else in the morning afore the beginning of Morning Prayer, or immediately after.' It was objected that this notice was not sufficient; and the rubric was altered to 'at least some time the day before.'

They desire that the minister should have a full power to admit or repel communicants.

They object to kneeling during the reading of the Commandments, and also to the petition after each commandment, preferring that the minister should conclude with a suitable prayer.

They desire preaching to be more strictly enjoined, and that ministers should not be bound to 'Homilies hereafter to be set forth,' as things which are as yet but future and not in being.

They object to the Offertory sentences, that two are apocryphal, and four of them more proper to draw out the people's bounty to their ministers, than their charity to the poor; and to the Offertory itself, that collection for the poor may be better made at or a little before the departing of the communicants.

The Exhortation, which was appointed to be read 'at certain times when the Curate shall see the people negli-

gent to come to the Holy Communion,' is objected to as unseasonable to be read at the Communion.

They object to the direction 'that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience,' as likely to discourage many from coming to the Sacrament, who lie under a doubting and troubled conscience.

The bishops reply, *Certainly themselves cannot desire that men should come to the Holy Communion with a troubled conscience, and therefore have no reason to blame the church for saying it is requisite that men come with a quiet conscience, and prescribing means for quieting thereof.*

The General Confession in the name of the communicants was directed to be made 'either by one of them, or else by one of the ministers, or by the priest himself:' they desire that this may be made by the minister only.

To the rubric that the priest or bishop, in pronouncing Absolution, should 'turn himself to the people,' they say, 'The minister turning himself to the people is most convenient throughout the whole ministration.'

As before in the Collect for Christmas-day, they object to the words '*this day*,' in the Proper Preface for that day and Whit-Sunday.

Of the Prayer 'in the name of all them that shall receive the Communion,'—'Grant that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood,'—they observe that these words seem to give a greater efficacy to the blood than to the body of Christ, and would have them altered thus—'that our sinful souls and bodies may be cleansed through his precious body and blood.'

The bishops in reply *refer to the words of our Lord*

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Exceptions  
against the  
Communion  
Office.



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Communion  
Office.

*'This is my blood which is shed for you and for many for the remission of sins,' observing, that He saith not so explicitly of the body.*

Of the 'Prayer at the consecration,' as they word it, they say, the manner of consecrating is not explicit enough, and the minister's breaking of the bread is not so much as mentioned.

Of the manner of distributing the elements, and the words used, they desire that the words of our Saviour may be used as near as may be; and that the minister be not required to deliver the bread and wine into every communicant's hand, and to repeat the words to each one: also that kneeling may be left free.

To the rubric, that 'Every parishioner shall communicate at the least three times in the year,' they say, Forasmuch as every parishioner is not duly qualified for the Lord's Supper, and those habitually prepared are not at all times actually disposed, but many may be hindered by the providence of God, and some by the distemper of their spirits, we desire this rubric may be either wholly omitted, or thus altered: 'Every minister shall be bound to administer the Sacrament of the Lord's Supper at least thrice a year, provided there be a due number of communicants manifesting their desires to receive.' They also desire the Declaration, explanatory of kneeling, which was added to the Communion Office by Order of Council, in October 1552, to be again restored to its place: to which the bishops reply; *This rubric is not in the Liturgy of Queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides, the sense of it is declared sufficiently in the 28th Article of the Church of England.*

The Baptismal Office, and those parts of the Prayer-Book connected with it, furnished special matter for objection. The charitable conclusion of the Church, 'that Christ will favourably accept every infant to baptism that is presented by the Church according to our present order,' was opposed to the ministerial tyranny which the Puritan elders sought to exercise in the way of discipline and excommunication. Thus with regard to the subjects of baptism, they say, There being divers learned, pious and peaceable ministers, who not only judge it unlawful to baptize children, whose parents both of them are atheists, infidels, heretics, and unbaptized, but also such whose parents are excommunicate persons, fornicators, or otherwise notorious and scandalous sinners: we desire they may not be obliged to baptize the children of such, until they have made due profession of their repentance. Then with regard to sponsors, they say, Here is no mention of the parents, in whose right the child is baptized, and who are fittest both to dedicate it unto God, and to covenant for it: we do not know that any persons except the parents, or some others appointed by them, have any power to consent for the children, or to enter them into covenant. We desire it may be left free to parents, whether they will have sureties to undertake for their children in baptism or no. Of the questions addressed to the sponsors they say, We know not by what right the sureties do promise and answer in the name of the infant: it seemeth to us also to countenance the anabaptistical opinion of the necessity of an actual profession of faith and repentance in order to baptism. That such a profession may be required of parents in their own name, and now solemnly renewed when they present their children to baptism, we willingly grant: but the asking of

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against the  
Baptismal  
Office.*

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one for another is a practice whose warrant we doubt of; and therefore we desire that the two first interrogatories may be put to the parents to be answered in their own names, and the last propounded to the parents or pro-parents thus, ‘Will you have this child baptized into this faith?’ As to particular expressions in the Service, they object to the notion of the sanctification of Jordan or any other waters to a sacramental use by Christ’s being baptized: the words ‘may receive remission of sins by spiritual regeneration,’ they would have to be, ‘may be regenerated and receive the remission of sins;’ and the words of thanksgiving, ‘that it hath pleased thee to regenerate this infant by thy Holy Spirit,’ to be otherwise expressed, since we cannot in faith say that every child that is baptized is regenerated by God’s Holy Spirit; at least it is a disputable point.

Of Private Baptism they say, We desire that baptism may not be administered in a private place at any time, unless by a lawful minister, and in the presence of a competent number: that where it is evident that any child hath been so baptized, no part of the administration may be reiterated in public, under any limitations: and therefore we see no need of any Liturgy in that case.

To these objections to the baptismal services the bishops reply, *that the desire to withhold baptism is very hard and uncharitable. It is an erroneous doctrine, and the ground of many others, that children have no other right to baptism than in their parents’ right. The Church’s primitive practice (St Aug. Ep. 23)<sup>1</sup> forbids it to be left to the pleasure of the parents, whether there shall be other sureties or no. If Jordan and all other waters be not so far sanctified by Christ, as to be the matter of baptism,*

<sup>1</sup> Epist. 98: S. Augustin. *Opp.* II. 394. ed. Bened. Par. 1836.

*what authority have we to baptize? and sure His baptism was ‘dedicatio baptismi.’—The expressions objected to are most proper, for baptism is our spiritual regeneration; and seeing that God’s sacraments have their effects, where the receiver doth not ‘ponere obicem,’ put any bar against them (which children cannot do); we may say in faith of every child that is baptized, that it is regenerated by God’s Holy Spirit; and the denial of it tends to anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material whether it be administered to children or no. As to Private Baptism, we think it fit that children should be baptized in private rather than not at all; and as to the service, nothing done in private is reiterated in public.*

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against the  
Baptismal  
Office.

In the Catechism, they desire the opening questions to be altered, but only as it seems for the temporary reason, because the far greater number of persons baptized within the last twenty years had no godfathers or godmothers at their baptism. The third answer they conceive might be more safely expressed thus, ‘Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs (rather than “*inheritors*”) of the kingdom of heaven.’ To the answer, declaring our duty towards God, they would add at the end, ‘particularly on the Lord’s day;’ for the reason that otherwise there was nothing in all the answer referring to the fourth commandment. In the latter portion, upon the Sacraments, they would have the first answer to be, ‘Two only, Baptism and the Lord’s Supper.’ Of the baptismal answers they say, We desire that the entering infants into God’s covenant may be more warily expressed, and that the words may not seem to found their baptism upon a really actual faith and repentance of their own; and we desire that a promise may not be taken for a performance

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against the  
Catechism.

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Catechism.*

of such faith and repentance ; and especially that it be not asserted that they perform these by the promise of their sureties, it being to the seed of believers that the covenant of God is made ; and not (that we can find) to all that have such believing sureties, who are neither parents nor pro-parents of the child<sup>1</sup>. They approve, however, generally of this portion of the Catechism, that the doctrine of the Sacraments is much more fully and particularly delivered than the other parts, in short answers fitted to the memories of children : therefore they propose a more distinct and full application of the Creed, the Commandments, and the Lord's Prayer ; and to add somewhat particularly concerning the nature of faith, repentance, the two covenants, justification, sanctification, adoption, and regeneration.

*Exceptions  
against Confirmation.*

Of Confirmation, they conceive that it is not a sufficient qualification that children be able *memoriter* to repeat the Creed, the Lord's Prayer, and the Ten Commandments, and to answer to some questions of this short Catechism : for it is often found that children are able to do this at four or five years old ; and it crosses what is said in another rubric, ordaining that Confirmation should be ministered unto them that are of perfect age, that they being instructed in the Christian religion should openly profess their own faith, and promise to be obedient to the will of God : and therefore they desire that none may be confirmed but according to his Majesty's Declaration (Oct. 25, 1660), ' That Confirmation be rightly and solemnly performed, by the information, and with the consent of the minister of the place.'

<sup>1</sup> The answer here referred to had been expressed in 1604, ' Yes ; they do perform them by their sureties, who promise and vow

them both in their names : which, when they come to age, themselves are bound to perform.'



They object to the words of the rubric, declaring that ‘children being baptized have all things necessary for their salvation,’ as dangerous as to the misleading of the vulgar; although they charitably suppose the meaning of these words was only to exclude the necessity of any other sacraments to baptized infants. They object also to the mention of a godfather or godmother, seeing no need of them either at baptism or confirmation.

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*Exceptions  
against Con-  
firmation.*

The words of the ‘Prayer before the imposition of hands,’ suppose that all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their baptism, do shew no evidence of serious repentance, or of any special saving grace; and therefore this confirmation (if administered to such) would be a perilous and gross abuse. To which the bishops reply, *It supposeth, and that truly, that all children were at their baptism regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed that notwithstanding the frailties and slips of their childhood they have not totally lost what was in baptism conferred upon them; and therefore adds, ‘Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, &c.’ None that lives in open sin ought to be confirmed.*

They also object that the Imposition of hands by the bishop seems to put a higher value upon Confirmation than upon the Sacraments. And they desire that the practice of the apostles may not be alleged as a ground of this imposition of hands for the confirmation of children, both because they did never use it in that case, as also because Article xxv. declares it to be a ‘corrupt imitation

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ENCE.

of the Apostles' practice : ' that imposition of hands may not be made a sign to certify children of God's grace and favour towards them ; because this seems to speak it a sacrament, and is contrary to that xxvth Article, which saith that ' Confirmation hath no visible sign appointed by God : ' and that Confirmation may not be made so necessary to the Holy Communion, as that none should be admitted to it unless they be confirmed.

Exceptions  
against the  
Marriage  
Service,

In the Marriage Service, they desire that the ring may be left indifferent : some other words to be used instead of '*worship*,' and '*depart*,' which old word, they say, is improperly used : the declaration in the name of the Trinity to be omitted, lest it should seem to favour those who count matrimony a sacrament : to omit the change of place and posture directed in the middle of the Service : to alter or omit the words—'*consecrated the state of matrimony to such an excellent mystery*,'—seeing the institution of marriage was before the fall, and so before the promise of Christ, and also for that it seems to countenance the opinion of making matrimony a sacrament : and to omit the direction for Communion on the day of marriage.

the Visitation  
of the  
Sick,

In the ' Order for the Visitation of the Sick,' they desire a greater liberty in the prayer as well as in the exhortation ; and that the form of the Absolution be declarative and conditional, as ' I pronounce thee absolved,' instead of, ' I absolve thee,' and, ' if thou doest truly repent and believe ; ' and that it may only be recommended to the minister to be used or omitted as he shall see occasion. Also, of the ' Communion of the Sick,' they propose that the minister be not enjoined to administer the Sacrament to every sick person that shall desire it, but only as he shall judge expedient.

In the ‘Order for the Burial of the Dead,’ they desire the insertion of a rubric declaring that the prayers and exhortations are not for the benefit of the dead, but only for the instruction and comfort of the living; and that ministers may be allowed to perform the whole service in the church if they think fit, for the preventing of inconveniences which many times both ministers and people are exposed unto by standing in the open air. Also some expressions are objected to, that they cannot in truth be said of persons living and dying in open and notorious sin; that they may harden the wicked, and are inconsistent with the largest rational charity; and more than this, that they cannot be used with respect to those persons who have not by their actual repentance given any ground for the hope of their blessed estate.

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and Burial  
of the Dead.

The bishops replied at length to these objections, and ended by stating the following concessions, which they were willing to make in the way of alterations in the Prayer-Book<sup>1</sup>.

Concessions  
of the  
Bishops.

1. We are willing that all the Epistles and Gospels be used according to the last translation.

2. That when any thing is read for an Epistle which is not in the Epistles, the superscription shall be, ‘For the Epistle.’

3. That the Psalms be collated with the former translation, mentioned in rubric, and printed according to it.

4. That the words, ‘this day,’ both in the collects and prefaces, be used only upon the day itself; and for the following days it be said, ‘as about this time.’

5. That a longer time be required for signification

<sup>1</sup> Cardwell, *Conferences*, p. 362.

of the names of the communicants; and the words of the rubric be changed into these, ‘at least some time the day before.’

6. That the power of keeping scandalous sinners from the Communion may be expressed in the rubric, according to the 26th and 27th canons; so the minister be obliged to give an account of the same immediately after to the ordinary.

7. That the whole Preface be prefixed to the commandments.

8. That the second exhortation be read some Sunday or holy-day before the celebration of the Communion, at the discretion of the minister.

9. That the General Confession at the Communion be pronounced by one of the ministers, the people saying after him, all kneeling humbly upon their knees.

10. That the manner of consecrating the elements may be made more explicit and express, and to that purpose those words be put into the rubric, ‘Then shall he put his hand upon the bread and break it,’ ‘Then shall he put his hand unto the cup.’

11. That if the font be so placed as the congregation cannot hear, it may be referred to the ordinary to place it more conveniently.

12. That those words, ‘Yes, they do perform those, &c.’ may be altered thus, ‘Because they promise them both by their sureties.’

13. That the words of the last rubric before the Catechism may be thus altered, ‘that children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed.’

14. That to the rubric after Confirmation these

words may be added, 'or be ready,' and desirous to be confirmed.'

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15. That those words, 'with my body I thee worship,' may be altered thus, 'with my body I thee honour.'

16. That these words, 'till death us depart,' be thus altered, 'till death us do part.'

17. That the words, 'sure and certain,' may be left out.

Of these changes of phrase, or minute improvements of rubrics, there is hardly one of any great importance. The bishops, conscious of their own power, felt that they were not called upon by any plea of tender consciences to adopt alterations of which they did not recognize the clear necessity. They also knew that it was vain to assent to any real changes; for that, if they granted all the proposals of the ministers, and altered all the ceremonies and phrases objected to, the Prayer-Book would still be deemed an intolerable burden, so long as its use in any shape was to be constantly and vigorously enforced<sup>1</sup>. The Puritans required the free exercise of the gift of prayer in every part of public worship, and contended that whatever alterations might be made in the Book, it should be left to the discretion of the minister to omit any part of its appointed services<sup>2</sup>.

<sup>1</sup> See the Answer of the Bishops on the head of Ceremonies, Cardwell, *Conferences*, p. 345.

<sup>2</sup> Exceptions, § 7. above, p. 112. The Bishops had seen the results of the 'exercise of the gift' in its utmost freedom. They say of it in their reply (Cardwell, p. 341) 'The mischiefs that come by idle, impertinent, ridiculous, sometimes seditious, impious, and blasphemous expressions, under pretence of the gift, to the dishonour of

God and scorn of religion, being far greater than the pretended good of exercising the gift, it is fit that they who desire such liberty in public devotions, should first give the Church security, that no private opinions should be put into their prayers, as is desired in the first proposal; and that nothing contrary to the faith should be uttered before God, or offered up to him in the church.'



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SAVOY  
CONFERENCE.

Additional  
forms of  
prayer to be  
inserted in  
the Prayer-  
Book.

Barter com-  
poses the 'Re-  
formation of  
the Liturgy.'

Besides making such alterations in the Prayer-Book as should be thought necessary, the King's Warrant authorized the Commissioners to insert 'Some additional forms, in the Scripture phrase as near as might be, suited to the nature of the several parts of worship.' Therefore when the ministers delivered to the bishops their paper of exceptions against the existing Prayer-Book, they said that they had made a considerable progress in preparing new forms, and should (by God's assistance) offer them to the reverend Commissioners with all convenient speed. This portion of their labours was undertaken by Richard Baxter. Whether he had ever any idea of composing forms of prayer, to be inserted among the Collects of the Prayer-Book, so that the same book might be used in public worship by Puritans and Churchmen, while each party retained their essential differences, is very doubtful. He thought amendment all but hopeless in a book of which the framework and the matter of the prayers had respect to primitive models; and to express his own ideas of a befitting Christian worship, he composed an entirely new Directory of Service, under the title of *The Reformation of the Liturgy*<sup>1</sup>. This with some slight alterations was accepted by the Presbyterian Committee, and presented

<sup>1</sup> 'The work is described as the labour of little more than a fortnight; a suggestion by no means incredible; for, spite of the praise bestowed on it by his biographer, that "few better Liturgies exist," (Orme's *Life of Baxter*, II. p. 420) a less desultory performance might have been expected from a mind so used to composition, and on an occasion so urgently calling for the exercise of wisdom and deliberation. The method he pursued in its composition was to follow the Lord's Prayer and the Ten Commandments; but "my leisure," he owns,

"was too short for the doing of it with that accurateness, which a business of that nature doth require, or for the consulting with men and authors. I could not have time to make use of any book save the Bible and my Concordance; comparing all with the Assembly's Directory, and the Book of Common Prayer, and Hammond L'Estrange." (*Reliquiæ Baxterianæ*, II. p. 306.) Hall, *Reliquiæ Liturgicæ*, Introd. p. xlvii. The fourth volume of this work contains a reprint of Baxter's *Reformation of the Liturgy*.

to the bishops with a *Petition for Peace*<sup>1</sup>, well calculated to irritate Churchmen, and dismiss every thought of union. If the Prayer-Book was to be tolerated by the Puritans, their new Liturgy must also be allowed, so that either of them might be used at the discretion of the minister; they also desired freedom from subscription, oaths, and ceremonies; and demanded that no ordination, whether absolute or conditional, should be required from any who had already been ordained by the parochial pastors<sup>2</sup>.

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with a *Petition for Peace.*

Baxter's next work was to compile a lengthy rejoinder to the reply which the bishops had fully and finally made to the series of Presbyterian objections, without any hope indeed of obtaining the concessions he desired, but rather to express the fulness of his indignation against the bishops and the Prayer-Book<sup>3</sup>. After these vain disputes only ten days remained of the time limited by the Royal Commission for the Conference. The Non-conformists then desired a personal discussion upon the subject of the papers which had been exchanged; and after two days' debate, it was agreed to, and Dr Pearson, Dr Gunning, and Dr Sparrow, disputed against Dr Bates, Dr Jacomb, and Mr Baxter, in the syllogistic form, on the assertion, 'Nothing contained in the Liturgy is sinful,'

Baxter's rejoinder to the reply of the Bishops.

<sup>1</sup> Baxter's argument in this production is that his brethren dare not conform for fear of God's wrath; that they have regard for the honour of Christ; that the bishops were unmerciful in their imposition of conformity, even if that for which they stood were of God; that many ministers must suffer, and people grieve even for their souls: mingled with expressions which shewed that they would pay no obedience to man's authority, or make any effort to conciliate.

Short, *Hist. of the Church*, II. 238; Cardwell, *Conferences*, p. 261.

<sup>2</sup> See Cardwell, *Conferences*, p. 261.

<sup>3</sup> 'The way to make us think the bishops to be so wise and careful guides and fathers to us, is not for them to seem wiser than the apostles, &c.' The Prayer-Book is 'a dose of opium... which plainly tendeth to cure the disease by the extinguishing of life, and to unite us all in a dead religion.' See Cardwell, *Conferences*, p. 263, note.

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Eight particulars in the Prayer Book alleged as sinful.

taking the particular instance of kneeling at the Communion<sup>1</sup>. At length bishop Cosin produced a paper 'as from a considerable person<sup>2</sup>,' proposing that the complainers should distinguish between what they taxed as sinful in the Book of Common Prayer, and what they opposed merely as inexpedient: whereupon eight particulars<sup>3</sup> were alleged as sinful<sup>4</sup>. And thus the last conference ended on the 24th of July, 1661, with the only result that could reasonably have been expected. The Presbyterians had an opportunity of shewing their untractable spirit in the cavillings of Baxter, which annoyed some influential persons who were previously disposed to

<sup>1</sup> Cardwell, *Conferences*, p. 364.

<sup>2</sup> *Ibid.* p. 265.

<sup>3</sup> 1. That no minister be admitted to baptize without the transient image of the cross.

2. That no minister be permitted to exercise his office that dares not wear a surplice.

3. That none be admitted to the Communion that dare not receive it kneeling.

4. That ministers be forced to pronounce all baptized infants to be regenerate by the Holy Ghost, whether they be the children of Christians or not.

5. That ministers be forced to deliver the sacrament of the body and blood of Christ unto the unfit, and that with personal application putting it into their hands; and that such are forced to receive it, though against their own wills, in the conscience of their impenitency.

6. That ministers be forced to absolve the unfit.

7. That they are forced to give thanks for all whom they bury.

8. That none may be a preacher that dare not subscribe that there is nothing in the Common Prayer-Book, the Book of Ordination, and the Thirty-nine Articles, that

is contrary to the word of God. Cardwell, *Conferences*, p. 265. It must be added that this paper was delivered by the three disputants, in their own name only; for here they would not pretend to represent their party. Collier, *Eccles. Hist.* VIII. 423.

<sup>4</sup> Collier (*Hist.* VIII. 424) and Cardwell (*Conferences*, p. 265) say that, after alleging the above particulars as sinful, it was at last agreed to argue in writing: and the two most remarkable things in the debate were (1) a long argument about the sense of Rom. xiv. 1, 2, 3; and (2) upon the question, 'whether it was sinful to enjoin ministers to deny the Communion to those that would not receive it kneeling.' But this latter was the logical disputation which had preceded the allegation of the eight sinful points; for the episcopal 'opponents,' in opening that disputation with the assertion, 'nothing contained in the Liturgy is sinful,' take the particular instance of kneeling at the Communion, 'because our brethren have as yet by way of disputation charged no other part of it with the imputation of sinfulness.' Cardwell, p. 364.

treat them tenderly. They shewed also that their hostility to the Prayer-Book rested on small reasons, on phrases misinterpreted, or on doctrines opposed to Catholic truth; while their dislike to episcopacy naturally flowed from their notions of the sovereignty of Christ which in their view was exercised through every individual minister.

In the meanwhile Convocation had assembled on the 8th of May, 1661, and had proceeded to business. A Form of Prayer was drawn up for the 29th of May, the anniversary of the King's birth and restoration; and an office for the Baptism of adults was prepared, which was found necessary from the great neglect of religious ordinances during the rebellion<sup>1</sup>. In the House of Commons also (June 25) notice was taken of the proceedings of the Nonconformists at the Conference, a Committee was appointed to make search for the original of King Edward's Second Service-Book<sup>2</sup>, 'and to provide for an effectual conformity to the Liturgy of the Church for the time to come;' and a bill for uniformity was passed (July 9), which, as premature, was delayed until the following February, in the House of Lords. The number of the Puritan objections to the Prayer-Book, and especially Baxter's *Reformation of the Liturgy*, with its *Petition for Peace*, would naturally recall a host of recollections unfavourable to the Nonconformist party:

<sup>1</sup> Cardwell, *Conferences*, p. 370.

<sup>2</sup> This had been referred to by the Presbyterians at the Conference, as containing matter which they wished to have replaced in the Prayer-Book: such as the first rubrics concerning vestments, &c., and the declaration about kneeling at the Communion. If produced in Parliament, it was probably found not to be sufficiently in accordance with the higher tone of

ordinances which had more generally prevailed since the days of Elizabeth; for mention of it was dropped. But while utterly refusing to gratify the Nonconformists in any of their wishes, the Commons as carefully avoided the *alleged* alterations of Archbishop Laud (*sup.* p. 92), and purposely annexed to their Bill a copy of the Prayer-Book of 1604. Cardwell, *ubi sup.* p. 376.

REVISION  
BY CON-  
VOCATION.

and the declaration of the Commons for uniformity would no doubt help to embitter Baxter's language towards the close of the Conference, when it became clear that the intolerance of the Presbyterians had cut off all hope of his supremacy in religious matters, and had placed his own form of worship under the civil ban<sup>1</sup>.

The second session of this royalist Parliament began Nov. 20th, and Convocation reassembled on the following day, when the King's Letters were read, directing the revision of the Common-Prayer, and a Committee of bishops<sup>2</sup> was appointed for the purpose. The business, however, had been foreseen, and the Committee seem to have at once reported that the preparations were already made<sup>3</sup>, and that the whole house might proceed to the work of revision. On Saturday, Nov. 23, a portion of the Book with the corrections of the bishops was delivered

<sup>1</sup> See the Speech of Lord Chancellor Hyde at the opening of Parliament, Collier, *Eccles. Hist.* VIII. 433.

<sup>2</sup> Cosin, bishop of Durham, Wren of Ely, Skinner of Oxford, Warner of Rochester, Henchman of Salisbury, Morley of Worcester, Sanderson of Lincoln, and Nicholson of Gloucester.

<sup>3</sup> There is still in existence a copy of the edition of 1634, with a great number of corrections, in the handwriting of Mr Sancroft, who was at that time chaplain to the Bishop of Durham, carrying so much the appearance of completeness and authority, as to contain minute instructions for the printer. It may fairly be presumed that this book was prepared by Mr Sancroft, (partly from a copy full of erasures and corrections in Bishop Cosin's handwriting, Cardwell, p. 390, note) under the directions of Bishops Cosin and Wren,

and was produced in the Convocation, Nov. 21. This will easily account for the speed with which the task of revision was completed; and it would be some foundation for the fear which the Commons seem to have entertained, that the Prayer-Book would be altered to suit the religious sentiments of Archbishop Laud. These MS. corrections, though with many improvements, have indications of such sentiments respecting the real presence in the Eucharist, and prayers for the dead. The book does not contain the prayers for the Parliament and for all conditions of men, the general thanksgiving, the prayers added to the Visitation of the Sick, and some others; but it appears to have supplied the greatest portion of the other new matter that was finally adopted. Cardwell, *Conferences*, p. 389.



to the prolocutor, and the remainder on the following Wednesday, when the first portion was returned from the lower house, with a schedule of amendments. The whole work was speedily completed, and on the 20th of December, 1661, the Book of Common Prayer was adopted and subscribed by the clergy of both houses of Convocation, and of both provinces<sup>1</sup>. A copy of the Book confirmed under the great seal, was delivered with a royal message to Parliament, Feb. 25, 1662. The Act of Uniformity passed the house of Lords April 9th<sup>2</sup>, and received the royal assent on the 19th of May<sup>3</sup>, 1662.

REVISION  
BY CON-  
VOCATION.

Great pains were taken with this revision; about 600 alterations of every kind were made: and Mr Sancroft was appointed by Convocation (March 8) to superintend the printing of the Book, with Mr Scattergood and Mr Dillingham to correct the press<sup>4</sup>. Certain printed copies having been examined and carefully corrected by Commissioners appointed for the purpose, were certified by them, and exemplified under the great seal: and one of

*The Sealed  
Books.*

<sup>1</sup> Cardwell, *Conferences*, p. 372. The writ for summoning the northern convocation was directed (June 10) to Archbishop Frewen; and Nov. 22, a king's letter empowered this Synod to review the Common Prayer and Ordinal. For convenience and despatch of business, the upper and lower house agreed to make proxies to transact in their names with the province of Canterbury; obliging themselves to abide by their vote, under the forfeiture of all their goods and chattels. Collier, *Eccles. Hist.* VIII. 430. See the subscriptions in Nicholls, *Comment.* Pref. p. x.

<sup>2</sup> The Lords worked upon the Bill which had been sent up to them from the Commons (July 1661) with the Prayer-Book of 1604 attached to it. When there-

fore it was returned with the corrected book, which it was well known had been amended in Convocation from a copy of 1634, the Commons ordered a close comparison of the Books of the two periods: and April 16, they put the question, whether they should reconsider the amendments of Convocation; they received them, however, on a division of 96 to 90; and then divided on the question, whether they had the power of reconsidering such corrections, and affirmed their own power. Cardwell, *Conferences*, p. 378. On the subject of the Prayer-Books within the above dates, see Lathbury, *Hist. of Convoc.* p. 270, and *supra*, p. 92, note.

<sup>3</sup> Collier, *Eccles. Hist.* VIII. 434.

<sup>4</sup> Cardwell, *Conferences*, p. 373.

these *Sealed Books*, annexed to a printed copy of the Act of Uniformity, was ordered to be obtained by the respective deans and chapters of every cathedral or collegiate church, before the 25th of December; and a similar copy to be delivered into the respective Courts at Westminster, and into the Tower of London, to be preserved for ever among the records<sup>1</sup>.

The following are the most important alterations introduced into the Prayer-Book at this revision<sup>2</sup>. The Preface was prefixed, having been drawn up, it is said, by Sanderson, bishop of Lincoln. The original Preface (1549) followed as a chapter, 'Concerning the Service of the Church.' The stories of Susannah, and Bel and the Dragon were inserted in the Calendar of Lessons. The extracts from the Bible, except the Psalter, the Ten Commandments, and some portions in the Communion Service, were taken generally from the version of 1611. The Sentences, Exhortation, Confession and Absolution, were now printed at the beginning of the Order for Evening Prayer. The Absolution was ordered to be pronounced by the *Priest*, instead of the *Minister*. The prayer for the King, and the following prayers were printed in the Order of Morning and Evening Service. In the Litany, the words 'rebellion' and 'schism' were added to the petition against 'sedition.' The words, 'bishops, priests and deacons,' were substituted for 'bishops, pastors and ministers of the Church.' Among the occasional prayers

<sup>1</sup> A reprint of the 'Sealed Book' is in course of publication by the Ecclesiastical History Society. It is curious that the original MS. Prayer-Book that was annexed to the Act has been missing for about twenty years. Ten copies of the 'Sealed Books' are known still to exist, viz. those belonging to the

Tower, the Four Courts of Law, and the cathedrals of Norwich, Chichester, Ely, and Christ-Church, Oxon. See Clay, *Hist. Sketch*, p. 50.

<sup>2</sup> See Cardwell, *Conferences*, p. 380; also 'the Preface' to the Book of Common Prayer, stating the general aim of the alterations.

were introduced a second prayer for Fair Weather, the two prayers for the Ember Weeks, the Prayer for the Parliament, the Prayer for all conditions of men, also the General Thanksgiving, and a thanksgiving for the restoration of public peace at home. New collects were appointed for the third Sunday in Advent, and for St Stephen's day: a Collect, Epistle and Gospel were provided for a sixth Sunday after the Epiphany; and a distinct collect for Easter Even: in several places the word 'church' was used for 'congregation.' The Gospel for the Sunday after Christmas was shortened by the omission of the genealogy; as also those for the Sunday next before Easter, and for Good Friday, which had contained the second lesson for the day: an Epistle was provided for the day of the Purification: the first of the anthems on Easter day was added. In the Communion Service, the last clause respecting saints departed was added to the prayer for the Church Militant: the rubrics preceding this prayer were now altered from the Liturgy prepared for Scotland (1634), directing the presentation of the alms, and the placing of the bread and wine upon the table, this latter being also taken from 1549. The first exhortation was inserted where it stands, giving warning of the Communion, instead of being read sometimes at the Communion. The rubric was added before the prayer of consecration, directing the priest so to order the bread and wine, that he may with decency break the bread and take the cup. The rubrics were added, directing the form of consecrating additional bread and wine, if needed; and the remainder of the consecrated elements to be covered with a fair linen cloth. The Order in Council (1552), respecting kneeling at Communion, which had been removed by Q. Elizabeth,

was now again placed at the end of the Office, though not printed as a rubric: and the words ‘corporal presence’ were substituted for ‘real and essential presence.’ Some careful amendments were made in the Baptismal Offices; the enquiry of obedience added to the examination of the sponsors; and the declaration, which had formed part of the preface to the Confirmation Service, of the undoubted salvation of baptized infants, dying before they commit actual sin, and a reference to the xxxth canon (1604), for the meaning of the sign of the cross, were placed at the end of the Office of Publick Baptism. An Office for the Administration of Baptism to such as were of riper years was added. The Catechism was separated from the Order of Confirmation. The first rubric explaining the end of Confirmation was now appointed to be read as the Preface to the Service, followed, in place of the Catechism, by the enquiry of renewal and ratification of the baptismal vow. A form was now appointed for the publication of Banns of Marriage, and the particular ‘time of Service’ to be ‘immediately before’ the Offertory Sentences. The Order following the last Blessing, ‘Then shall begin the Communion,’ was omitted: and the final rubric, that ‘the new married persons, the same day of their marriage, must receive the holy Communion,’ was altered to a declaration that it is convenient so to do, or at the first opportunity after their marriage. In the Order for the Visitation of the Sick, instead of a reference to ‘Peter’s wife’s mother, and the captain’s servant,’ the beautiful petition for the sanctification of sickness was inserted in the prayer before the Exhortation: and the words, ‘if he humbly and heartily desire it,’ were added to the rubric respecting absolution. The final Benediction, and the

Occasional Prayers, were now added. The form of Service for the Communion of the Sick was more clearly directed to begin with the Proper Collect, Epistle and Gospel, and then to pass to the part of the Public Office, beginning 'Ye that do truly, &c.' In the Order for Burial, the first rubric, respecting persons unbaptized, or excommunicate, was added. The Psalms and Lesson were appointed to be read in the Church, according to the rubric (1549). The name of the deceased was omitted in the prayer at the grave. In the Churching Service new Psalms were appointed. The Commination was directed to be used on the first day of Lent. Forms of Prayer were supplied to be used at Sea, and for the 30th of January, and the 29th of May, and the Service for the 5th of November was altered.

Thus the Book remained the same Book of Common Prayer, as to all its distinctive features. Some particulars of small consequence were amended; such as the language, which was made more smooth by verbal changes and slight transpositions; some rubrics were expounded for the direction of ministers to whom the 'customary manner' of former years was unknown; and the selected portions of Scripture were taken from the best translation. Some new Services were also added, which had become necessary from the circumstances of the time; such as that for Adult Baptism, to meet the case of converts from Anabaptism at home, and from heathenism in the 'Plantations;' and that for use at Sea, to meet the requirements of the rapidly increasing trade and navy of the country. But while all this was done with scrupulous care, it seems that no regard was paid to the objections of the Puritans<sup>1</sup>. The use of the Apo-

<sup>1</sup> Some changes were made in order to avoid the appearance of favouring the Presbyterian form of Church-government: thus,



SUMMARY  
OF THE  
ALTERA-  
TIONS.

crypha at certain times in the daily Service, the form of the Litany, expressions in the Services for Baptism, Marriage and Burial, vestments, kneeling at the Communion, the cross at Baptism, the ring at Marriage, the Absolution for the Sick, the declaration touching the salvation of baptized infants<sup>1</sup>: these were all retained by Convocation, and confirmed by the act of the civil power, which required conforming Ministers not only to adopt the new arrangements, but to declare the unlawfulness of their past conduct, and to submit to episcopal ordination<sup>2</sup>.

'church,' or 'people,' was substituted for 'congregation,' and 'ministers *in*' for 'of the congregation'; 'priests and deacons' were especially named instead of 'pastors and ministers.' 'It was proposed in their behalf in the House of Lords that the existing Liturgy should be continued, and all the corrections made in Convocation should be abandoned.' Cardwell, *Conferences*, p. 388. Life of Clarendon, II. 128.

<sup>1</sup> 'This was one of the greatest grievances complained of by the Dissenters, being, as they said, a declaration that that is certain by God's word, which at best can only be proved as a probable deduction from it. Baxter maintained, "That of the forty sinful terms for a communion with the Church party, if thirty-nine were taken away, and only that rubric, concerning the salvation of infants dying shortly after their baptism, were continued, yet they could not conform." Long's *Vox Cleri*, an. 1690, p. 18.' Cardwell, p. 383, *note*.

<sup>2</sup> Collier, *Eccles. Hist.* VIII. 434. This stringent Act required every beneficed person, before the Feast of St Bartholomew, to read the Prayers according to the amended

Book in his church or chapel, and declare his unfeigned assent and consent to all things contained in it; and all succeeding beneficed persons to do this within two months after possession of their benefices: Also every Ecclesiastical person, and every Tutor and Schoolmaster, to make a declaration of the illegality of taking arms against the King, and of conformity to the Liturgy, and during the next twenty years a further declaration that the *solemn League and Covenant* was an unlawful oath, and of no obligation. It deprived of their benefices every person who was not in Holy Orders by episcopal ordination, unless he was so ordained Priest or Deacon before the Feast of St Bartholomew. It provided for the toleration of aliens of the Foreign Reformed Churches allowed, or to be allowed, in England. The Morning and Evening Prayer, and all other prayers and service, might be used in Latin in the chapels of colleges, and in Convocations. All Lecturers and Preachers to be approved and licensed by the Archbishop, or Bishop of the Diocese: Common Prayer to be read before sermons, except at the public University

The Irish convocation (August—November, 1662,) examined and unanimously approved the Prayer-Book which had been revised and settled by law in England: and after an interval of four years its use was enjoined, under penalties, by the Irish parliament in 1666.<sup>1</sup>

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OF THE  
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TIONS.

*The Book of  
Common  
Prayer for  
Ireland.*

sermon. The Bishops of Hereford, St David's, Asaph, Bangor, and Landaff, to take order for a true and exact translation of the book into the British or Welsh tongue, before May 1, 1665.

<sup>1</sup> The MS. Book of Common Prayer, that was attached to the Irish Act of Uniformity, has been printed by the Eccles. Hist. Society. See Stephens's *Introd.* pp. lxxxviii. sqq.

## APPENDIX

*Historical Notices connected with the Book of Common Prayer since the last Revision.*SECT. I.—*Attempted Revision in the Reign of William III.*

COMPRE-  
HENSION  
AND TOLE-  
RATION.

SINCE the year 1662 the Book of Common Prayer has remained in the state to which it was then brought; the Sealed Books being preserved, and presenting the exact form of words in which it was signed by the Members of Convocation, and ratified by Parliament. Attempts have been made to introduce changes in its language; but hitherto it has resisted the efforts both of latitudinarian and of Romanizing innovators.

*Proposals of  
Bishop Stil-  
lingfleet.*

In 1668, Tillotson and Stillingfleet united with Bates, Manton, and Baxter, in preparing the terms, in which a Bill for the Comprehension of Dissenters might be proposed to Parliament, upon the model of the King's Declaration from Breda. But although recommended in the speech from the throne, the Commons utterly refused the project<sup>1</sup>. In 1673, and again in 1675, motions were made for the relief of dissenters; and then Tillotson declined making further efforts, which would be a prejudice to himself, and could not effect the object desired<sup>2</sup>. These efforts were, however, continued by Stillingfleet, who, in 1681, when bishop of Worcester, proposed to allow an alteration, or freedom of choice, in such particulars as the surplice, the sign of the cross and sponsors in baptism, kneeling at Communion, Apocryphal lessons, and subscription to thirty-six only of the Articles. But the temper of the times would not allow the dissenters to accept these concessions<sup>3</sup>: even toleration in the later years of Charles II., and throughout the short reign of James II., was suspected, not indeed without reason, of bringing with it an equal toleration of Popery.

The declaration issued by William Prince of Orange promised 'to endeavour a good agreement between the Church of England and Protestant dissenters, and to cover and secure all who

<sup>1</sup> Cardwell, *Conferences*, p. 394.

<sup>2</sup> Tillotson, *Letter to Baxter* (April 11, 1675), Cardwell, p. 396.

<sup>3</sup> Long's *Vox Cleri*, p. 3, *ibid.* note.

would live peaceably under the government, from all persecution upon the account of their religion<sup>1</sup>. It was natural that he should desire to repay with his favour those classes of his new subjects who had most readily received him; and the disabilities of dissenters, arising from the sacramental test, which was originally levelled against papists, were mentioned in the royal speech to the Parliament (March 16th, 1689), in which the King said, ‘As I doubt not but you will sufficiently provide against papists, so I hope you will leave room for the admission of all protestants, that are willing and able to serve.’ The proposal, however, for the comprehension of dissenters was rejected, although toleration was allowed; and finding that ecclesiastical questions were under discussion, while the King had not yet summoned the Convocation, both houses concurred in an address (April 16th), praying that, ‘according to the ancient practice and usage of the kingdom, his Majesty would be graciously pleased to issue forth his writs, as soon as conveniently might be, for calling a Convocation of the Clergy to be advised with in ecclesiastical matters<sup>3</sup>.’

COMPRE-  
HENSION  
AND TOLE-  
RATION.

*The Declara-  
tion of Wil-  
liam III. fa-  
vourable to  
the Presby-  
terians.*

*Parliament  
desire the  
summoning  
of Convoca-  
tion.*

Arrangements were made for the meeting of Convocation by a commission issued (Sept. 13th, 1689) to ten bishops and twenty divines<sup>4</sup>, to ‘prepare such alterations of the Liturgy and Canons and such proposals for the reformation of ecclesiastical courts, and to consider such other matters as might most conduce to the good order, and edification, and unity of the Church of England, and to the reconciling as much as possible of all differences<sup>5</sup>.’ On the same day Tillotson drew up a paper of ‘Concessions which would probably be made by the Church of England for the union of protestants<sup>6</sup>.’ The Commissioners began their labours on the 3rd of

*Commission  
to revise the  
Prayer-  
Book.*

<sup>1</sup> Cardwell, *Conferences*, p. 405.

<sup>2</sup> *Ibid.* p. 406.

<sup>3</sup> *Ibid.* p. 410. With the Convention Parliament, by whom William and Mary were seated on the throne, the Convocation did not assemble. It was the second parliament, in the first year of the new reign, which petitioned the throne to summon the Convocation. Lathbury, *Hist. of Convoc.* p. 320.

<sup>4</sup> The commission included some well-known names: Stillingfleet, Patrick, Tillotson, Sharp, Hall, Beveridge, Tenison, Fowler, Grove,

and Williams were subsequently raised to the episcopal bench. Lathbury, p. 321, note: Cardwell, p. 412.

<sup>5</sup> Cardwell, p. 412, and Appendix, pp. 427 sq.

<sup>6</sup> *Ibid.* p. 413. The following are the heads of this paper: (1) Ceremonies to be left indifferent. (2) To review the Liturgy, and remove all ground of exception; to leave out Apocryphal lessons, and correct the translation of the Psalms. (3) Ministers only to subscribe one general declaration of

ATTEMPT-  
ED REVI-  
SION.

October<sup>1</sup>, having before them all the objections and demands which had at various times been offered by opponents of the Prayer-Book<sup>2</sup>; and, besides many verbal alterations, they prepared the following proposals, in the shape of a Report, to be laid before Convocation.

*Proposals of  
the Commis-  
sioners.*

‘Chanting to be discontinued.

Certain select psalms to be read on Sundays; but the daily course not to be altered.

The omission of the Apocryphal lessons, and of some from the Old Testament.

A rubric on the usefulness of the sign of the Cross in baptism. The use of it may be omitted altogether when desired.

The sacramental elements to be administered in pews to those who might object to kneeling.

A rubric declaring the Lent fasts consisted in extraordinary acts of devotion, not in distinction of meats; and another to explain the meaning of Ember-weeks.

The rubric enjoining the daily reading or hearing of Common Prayer on the clergy to be changed into an exhortation.

The *absolution* to be read by deacons; the word *minister* being substituted for *priest*; and the words ‘remission of sins’ omitted, as not very intelligible.

The *Gloria Patri* not to be repeated at the end of every psalm.

In the *Te Deum*, the words *only-begotten Son* substituted for *thine honourable, true, and only Son*.

The 128th psalm to be substituted for the *Benedicite*; and other psalms for the *Benedictus* and *Nunc dimittis*.

The versicles after the Lord’s prayer to be read kneeling; and after the words ‘Give peace,’ &c., an answer promissory, on the part of the people, of keeping God’s law, the old response being

submission to the doctrine, discipline, and worship of the Church of England, and promise to teach and practise accordingly. (4) To make a new body of canons. (5) To regulate the ecclesiastical courts. (6) That those who have been ordained in any of the foreign reformed churches, be not required to be re-ordained here, to render them capable of preferment in this

church; (7) but none to be capable of ecclesiastical preferment that shall be ordained in England otherwise than by bishops.

<sup>1</sup> An account of the proceedings is given by Bp Patrick in the *Narrative of his Own Life*, p. 149, ed. Oxf. 1839; Cardwell, *Conferences*, pp. 416 sq.

<sup>2</sup> Burnet, *Hist. of Own Time*, II. 31.



supposed by the Commissioners to 'savour of too strong a view of predestination. ATTEMPT-  
ED REVI-  
SION.

All titles of the king and queen to be omitted, and the word '*Sovereign*' only used.

In the prayer for the King, the clause, 'grant that he may vanquish,' &c., changed into 'prosper all his righteous undertakings against thy enemies.'

The words, 'who worketh great marvels,' changed into '*who alone art the author of all good gifts*;' and the words, '*the Holy Spirit of thy grace*,' substituted for 'the healthful spirit of thy grace.' The reason assigned for the latter was this, that the word healthful was obsolete.

The prayer, 'O God, whose nature and property,' to be omitted, as full of strange and impertinent expressions.

The Collects to be revised by the Bishop of Chichester, [Patrick.]

If a minister refuse the *surplice*, and the people desire it, the bishop to be at liberty to appoint another, provided the living would bear it.

Sponsors to be disused, and children to be presented in the name of their parents, if desired.

A rubric to declare that the curses in the Athanasian Creed are confined to those who deny the substance of the Christian religion.

Certain alterations to be made in the *Litany*, the *Communion-service*, and the *Canons*<sup>1</sup>.

These numerous and important alterations were, however, not offered to Convocation, it being quite certain that they would be rejected by the lower house, who in the appointment of their prolocutor, and in the debate on the address<sup>2</sup>, evinced that they

*Report of  
Commission-  
ers not pub-  
lished.*

<sup>1</sup> Lathbury, *Hist. of Convoc.* pp. 323 sq. The original document was never made public: it was left with Tenison, and is lost. A copy was communicated to Calamy, who thought that the scheme would have brought in two-thirds of the Dissenters; but his copy was lost by lending (see Lathbury, p. 325, note); an abstract was published in his *Life of Baxter*, p. 452; Cardwell, *Conferences*, p. 429. It is remarkable that no notice is

taken in this account of the question of re-ordination, which the Commissioners certainly debated, and were willing to concede. See Cardwell, p. 419, and p. 429, note. The document is, however, supposed to be in the Lambeth Library, and has recently been made the subject of a motion in the House of Commons.

<sup>2</sup> See Lathbury, p. 325. Cardwell, p. 424.

ATTEMPT-  
ED REVI-  
SION.

were opposed to the attempts now made by the Court and bishops for the comprehension of dissenters, as brethren in the Protestant faith. The house of bishops also, lacking nine of its ablest members, was powerless to control the clergy, who were disposed to sympathize with Sancroft and his nonjuring brethren<sup>1</sup>. Hence, although Convocation was authorised to proceed to the business of considering alterations in the Prayer-Book and the Canons, and a scheme had been prepared for the purpose, no actual step was taken; and disputes between the two houses were prevented by successive prorogations from Dec. 13th until the close of the Session<sup>2</sup>.

*Convocation  
prorogued.*

It is probable, indeed, that many concessions would have been made to dissenters in England, but for the downfall of Episcopacy in Scotland, and the violence of the Presbyterians in that country, where they had no ground of complaint, and where even the Episcopalians had no stated Liturgy, and allowed the validity of Presbyterian orders<sup>3</sup>. Moreover, the toleration, which had now been granted, rendered fresh concessions needless; since dissenters might conduct their worship after their own fashion. Another circumstance of the times might hinder changes in the Prayer-Book, viz. a fear of supplying the Nonjurors with the plea, that 'they still stuck to the ancient Church of England, in opposition to those who were altering it<sup>4</sup>.'

## SECT. II.—*Offices of the Nonjurors, and of the Scottish Episcopal Church.*

*Nonjurors.*

One result of the conscientiousness of some ecclesiastics, who considered that they were so bound by their allegiance to James II., that after his deposition they could not take the oath of allegiance to William and Mary, was that Archbishop Sancroft, with eight Bishops<sup>5</sup>, and four hundred clergymen, were all ejected from their benefices. These *Nonjurors*<sup>6</sup> denied the Episcopal Commission

*The deprived  
Ministers.*

<sup>1</sup> Lathbury, p. 332.

<sup>2</sup> *Ibid.* Several other measures were in contemplation by various members, and among others a book of *family prayers*, probably compiled by Tenison. *Life of Prideaux*, p. 61; Cardwell, p. 425, note.

<sup>3</sup> Lathbury, p. 335; Cardwell, p. 421.

<sup>4</sup> Burnet, *Own Time*, II. 34.

<sup>5</sup> These were Ken, Bishop of Bath and Wells, Turner of Ely, Frampton of Gloucester, Lloyd of Norwich, White of Peterborough, Thomas of Worcester, Lake of Chichester, and Cartwright of Chester. D'Oyly's *Life of Sancroft*, I. 437.

<sup>6</sup> See Lathbury, *Hist. of the Nonjurors*, passim.

of those who occupied the place of the deprived bishops during their life-time; and prepared the way for a division in the Church not only by ministering privately among those who held their opinions, but by ordaining presbyters and consecrating bishops<sup>1</sup>.

NON-  
JURORS.

With few exceptions the earlier Nonjurors adhered to the Book of Common Prayer; i. e. they used the Prayer-Book of James II., ignoring the changes which had been introduced in the prayer for the King, and in the 'State Services.' Some, however, took advantage of their independent position to use forms which they regarded as more agreeable to primitive practice. Thus Hickee used the Communion Office in the first Book of Edward VI.; and Collier probably did the same: but most others continued to use the Book of Common Prayer until the year 1718<sup>2</sup>.

generally  
used the  
Prayer  
Book.

Communion  
Office of  
Edw. VI  
revived.

King Edward's Communion Office was printed in the Appendix to Dr Hickee's *Two Treatises on Priesthood and Episcopal Order*, in 1707; and founded upon it, yet by no means identical with it, was *The Form and Manner of the Holy Communion*<sup>3</sup>, printed by the Nonjurors in 1717, as preliminary to their own Office, which was published in the following year<sup>4</sup>. The ceremonies revived in the new Communion Office were, The mixing of Water with the Wine, Prayer for the Dead, Prayer for the descent of the Holy Spirit on the elements, and the Prayer of Oblation. These were called *The Usages*, and those who practised them were called *Usagers*. Three other ceremonies are frequently mentioned among the *Usages*, viz. Immersion three times at Baptism, the use of Chrism at Confirmation, and Unction at the Visitation of the Sick<sup>5</sup>.

Nonjurors  
Communion  
Office.

The Usages.

Whether Deacon was concerned or not in the compilation of these offices, is uncertain; but he afterwards introduced changes into the Congregational worship of the Nonjurors. In 1734, he published a large 8vo volume, comprising *A Complete Collection of*

<sup>1</sup> A rival communion was thus maintained for more than a century: Dr Gordon, who died in November, 1779, is supposed to have been the last nonjuring bishop: he left behind him two or three presbyters. D'Oyly's *Sacerdote*, II. 34, note.

<sup>2</sup> Hall, *Fragmenta Liturgica*, Vol. I. Intro. p. xxxvi.

<sup>3</sup> Hall, *Ibid.* p. xii. and p. 101.

<sup>4</sup> *A Communion Office, taken partly from Primitive Liturgies, and partly from the First English reformed Common-Prayer-Book: together with Offices for Confirmation and the Visitation of the Sick.* 1718. Hall, *Ibid.* Vol. v. p. 1.

<sup>5</sup> Hall, *Ibid.* Vol. I. Intro. p. xxxviii.

NON-  
JURORS.*Deacon's Col-  
lection of  
Devotions.*

*Devotions both Public and Private*<sup>1</sup>. These Public Devotions became the more popular form of service among the sect; whereupon, in 1746, Deacon published an 8vo pamphlet of fifty pages, containing:—(1) *The Form of Admitting a Convert into the Communion of the Church*: (2) *A Litany, together with Prayers in behalf of the Catholic Church*: (3) *Prayers on the Death of Members of the Church, and an Office for those who are deprived of the advantage of receiving the Sacrament, &c.* The Litany has been occasionally published for the use of the successors of the Nonjurors assembling in one or two of the larger towns northward: and an edition was printed at Shrewsbury so lately as 1797<sup>2</sup>.

*The Scottish  
Communion  
Office.*

Connected with this brief account of the deviations of the Nonjurors from the forms of the Book of Common Prayer, is the use of the Scottish Communion Office. The episcopal clergy of Scotland participated, almost to a man, in the sentiments of the Nonjurors of England. It has been noticed that a Prayer-Book for Scotland was revised by Archbishop Laud<sup>3</sup>, and sanctioned by K. Charles I., in 1637. The times, however, would not allow of its use: and so far as any Liturgy was used in the episcopal churches, it was the English, and not the Scottish Book. This continued probably until the publication of the Nonjurors' New Communion Office in 1718. At that time the Scottish bishops Gadderer and Campbell were in London, receiving and imparting counsel on the subject of the *Usages*; and Gadderer carried with him 500 copies of the New Office on his return to Scotland. He is also said to have reprinted the Communion Office from the Prayer-Book of 1637, about the year 1723<sup>4</sup>. From this time editions have appeared with variations according to the pleasure of individual bishops<sup>5</sup>, who have been supposed to have caused them

*Various  
Uses.*

<sup>1</sup> *Ibid.* pp. xli. sq. The first part of this production is reprinted in *Frag. Liturg.* Vol. vi. entitled, *A Complete Collection of Devotions: taken from the Apostolical Constitutions, the Antient Liturgies, and the Common Prayer-Book of the Church of England. Part I. Comprehending the Public Offices of the Church. Humbly offered to the consideration of the present Churches of Christendom, Greek, Roman, English, and all others.*

<sup>2</sup> *Ibid.* Introd. pp. xliii. sq.,

and Vol. II. p. 115.

<sup>3</sup> Above, pp. 89, sq.

<sup>4</sup> Hall, *Fragm. Liturg.* Vol. v. p. 81.

<sup>5</sup> 'Every single bishop,' writes Bp Drummond in 1792, 'has made editions, and even some changes and additions, according to their liking.' The editions, however, were published without any name of the editor, until Skinner's edition in 1800. The actual names of the bishops assigned to them are traditional conjectures. See

to be printed, until what may be called the modern standard edition was published by the Rev. John Skinner (son of the late Bishop of Aberdeen) in 1800, and again in 1807, with a *Preliminary Dissertation on the Doctrine of the Eucharistical Sacrifice*, a copious local Illustration, and an Appendix containing a Collation of the several Communion-Offices in the Prayer-Books of Edward VI., the Scotch Prayer-Book of 1637, the present English Prayer-Book, and that used in the present Scotch Episcopal Church, made by Horsley, Bishop of St Asaph, in 1792. The present Use, however, is not uniform. So lately as 1842, one of the earlier forms (that of 1764) was reprinted at the Edinburgh University Press, *For the use of the Scottish Church*: and in 1844, besides Skinner's form, an edition appeared *For the use of the Church of Scotland*, differing from all previous editions. In the same year too, *The Order of the Administration of the Holy Communion, according to the Use of the Church in Scotland*, was printed in London with musical notes, by Burns, being an attempt to combine the English and Scottish Offices<sup>1</sup>. Together with these varying forms for the Holy Communion, the English Prayer-Book is used entirely by about three-fourths of the Episcopalians in Scotland.

SCOTTISH  
COMMUNION OF-  
FICE.

### SECT. III.—*The Prayer-Book in independent Churches and Congregations.*

#### 1.—*The American Prayer-Book.*

After the Declaration of the Independence of the United States, the Episcopal Church of America was also, though not without difficulty<sup>2</sup>, settled in a condition of independence. Bishops were consecrated, in the first instance in Scotland<sup>3</sup>, and afterwards in England, according to the request of the first General Convention (September, 1785). This could not be immediately accomplished, not only on account of the oath of allegiance required by the English law, but because certain important alterations were at the same time proposed in the Prayer-Book.

American  
Prayer-  
Book.

Hall, *Introduct.* p. lxii. Many of these varying forms are printed in *Fragm. Liturg.* Vol. v.

<sup>1</sup> Hall, *Ibid.* *Introduct.* p. lx.

<sup>2</sup> See Caswall's *Hist. of the American Church*, (2nd Ed. 1851)

pp. 135, sqq.

<sup>3</sup> Dr Seabury was consecrated by the Bishops of Aberdeen, Ross, and Moray, Nov. 14th, 1784. *Ibid.* p. 139.



AMERICAN  
PRAYER-  
BOOK.

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Some of them were meant to conciliate the new government, some perhaps were admissible as improvements, but there were others decidedly objectionable and suspicious, such as the omission of the Athanasian and Nicene Creeds, and the clause in the Apostles' Creed affirming the Descent into Hell<sup>1</sup>. The reply of the English Archbishops pointed out some of these changes, and some matters of discipline, stating also that, if the Convention would give them satisfaction in these particulars, other hinderances could be removed. Accordingly the Convention (Oct. 1786) replaced the Nicene Creed, and the clause of the Apostles' Creed; and on the 4th of February, 1787, two bishops were consecrated at Lambeth for the American Church<sup>2</sup>.

*Variations  
from the En-  
glish Book.*

The American edition of the Book of Common Prayer was arranged substantially as it remains at present, by the next General Convention, in 1789. The following are the principal points in which it differs from the English Book. "The Athanasian Creed, and the Absolution in the Visitation of the Sick, were expunged; the omission of the sign of the Cross in Baptism was permitted if desired by the sponsors; and the words, 'Receive ye the Holy Ghost,' in the Ordinal were allowed to be exchanged for another form at the discretion of the bishop ordaining. 'Verily and *indeed* taken,' was altered to '*spiritually* taken;' and the term 'Absolution' in the rubric was altered to 'Declaration of Absolution.' It was provided that any churches might omit the words in the Creed, 'He descended into Hell,' or substitute for them 'He went into the place of departed spirits.' A Selection of Psalms was also inserted, portions of which might be used instead of those in the daily order, at the minister's discretion. On the other hand, the influence of bishop Seabury prevailed sufficiently to restore in the Communion Office the prayers of Invocation and Oblation omitted in the Second Prayer-Book of Edward VI.; and thus the American Communion Service became almost identical with that of the old Scottish Prayer-Book. The rubrics and the actual practice of the Church were rendered generally consistent; but too often at the expence of the former<sup>3</sup>."

<sup>1</sup> *Ibid.* pp. 141, sq.

<sup>2</sup> Dr William White, and the Rev. Samuel Provoost, who had been elected to the Episcopate for Pennsylvania, and New York, were consecrated by the two arch-

bishops, and the Bishops of Bath and Wells, and Peterborough. *Ibid.* pp. 142, sq.

<sup>3</sup> Caswall, *Hist.* p. 144. In the Convention of 1802, the Thirty-nine Articles of the Church of

## 2.—The Socinian Prayer-Book.

SOCINIAN  
PRAYER-  
BOOK.

The Book of Common Prayer must contain many excellences, or it would not have been taken as the model after which congregations, avowedly differing from it most widely in points of doctrine, shaped their services. These offices of heretical worship took the form of the Prayer-Book, from a scheme prepared by Dr Samuel Clarke, the Rector of St James's, and at one time chaplain to Queen Anne<sup>1</sup>. His plan was to reform the Book, so that it should not exclude the author's opinions respecting the Holy Trinity. The result was a series of perverted editions of the Prayer-Book. Thus there is *A Liturgy collected principally from the Book of Common Prayer, for the use of the first Episcopal Chapel in Boston; together with the Psalter or Psalms of David*, 1735. This is the Prayer-Book, Arianized by Clarke, and Socinianized by Lindsey; and in the Psalter the *objectionable passages* are printed in italics, to be omitted in public reading<sup>2</sup>. Among the British residents at Dunkirk many attempts were made to establish a Church entirely conformable to the Church of England; but as that could not be agreed to, a Prayer-Book was compiled on Dr Clarke's plan, 'omitting everything that might offend, and bringing together such sentiments as all might with satisfaction unite in.' The work, a favourable sample of this description of book, 'not avowedly Arian or Socinian<sup>3</sup>,' has been reprinted by Mr Hall, in Vol. vii. of the *Fragmenta Liturgica*. The title is, *The Book of Common Prayer, compiled for the use of the English Church at Dunkirk*,

Dr Clarke's  
scheme.Boston  
Prayer-  
Book.Dunkirk  
Prayer-  
Book.

England were ratified with such changes only as were required by the republican institutions of the country, and the omission of the Athanasian Creed, p. 145. And in 1808, the version of the Psalter by Tate and Brady was sanctioned, and a number of hymns were added to the collection already in use. *Ibid.* p. 146.

<sup>1</sup> 'It appears that he was in the habit of omitting portions of the Liturgy. On Trinity Sunday, 1713, in order to avoid reading the proper preface in the Communion-service, he omitted the administration of the Lord's Supper altogether. The queen was offended at his con-

duct, and removed him from his post of royal chaplain.' Lathbury, *Hist. of Convoc.* p. 425.

<sup>2</sup> Hall, *Fragm. Liturg.* Introd. p. lxi.

<sup>3</sup> Yet in the service for the baptism of adults the Exhortation says, 'By being baptized, you do not declare yourself of any religious sect or party; but a Christian. For you are baptized into the name of Jesus only: not of Paul, or of Peter...not of Luther, Calvin, or Socinus, in later times...' *Dunkirk Prayer-Book*, (*Fragm. Lit.* Vol. vii.) p. 67; *Book of Com. Pr. reformed*, p. 88.

SOCINIAN  
PRAYER-  
BOOK.Modern So-  
cinian  
Prayer-  
Book.Variations  
from the Book  
of Common  
Prayer.Forms of  
Doxology,and of  
Blessing.Communion  
Service.

together with a Collection of [metrical] Psalms. Dunkirk, 1791.

The Prayer-Book, perverted upon this plan, is still printed in England: a copy is before me, entitled, *The Book of Common Prayer reformed, according to the plan of Dr Samuel Clarke. Bristol, 1830*<sup>1</sup>.

The variations introduced are subtle, and of different degrees of importance. The Absolution, the Creeds, and the Psalms, with the exception of a few selected portions, are omitted. The words, 'through Jesus Christ our Lord,' are sometimes omitted, but are more frequently retained, sometimes with the alteration, 'according to the gospel of thy Son, &c.' The words, 'prosper all his righteous undertakings against his enemies,' are used in the prayer for the King, and in the Litany, on the authority of the Commissioners, in 1689. The invocation at the opening of the Litany is in one clause only, addressed to God the Father: every word is omitted which refers to the Incarnation of God the Son, the blood of Christ, &c.: mention of Satan, hell, everlasting damnation, false doctrine, heresy and schism, the holy Church universal, the Holy Spirit, &c. is avoided: the Litany ends at the last suffrage. The forms of the Doxology are, (1) 'Glory be to the King eternal, immortal, invisible, the only God: *Ans.* As it was in the beginning, &c.:' or (2) 'Glory be to the Father, the everlasting God: *Ans.* As it was, &c.' Four forms of 'valedictory blessing' are provided: (1) 'The grace of our Lord Jesus Christ be with us all evermore. 1 Cor. xvi. 23; Philipp. iv. 23.:' (2) 'May the God of all grace, who hath called us unto his eternal glory by Christ Jesus, make us perfect, strengthen, settle us. To him be glory and dominion for ever and ever. 1 Pet. v. 10, 11.:' (3) 'The LORD bless us and keep us: may he be gracious unto us; and give us peace now and for evermore. Numb. vi. 24, 25, 26.:' (4) 'May the blessing of Almighty God be with us all evermore. *Amen.*'

The Communion Service causes some change in the order of Morning Prayer: Introductory Sentences, Exhortation, Confession, Ash-Wednesday Collect in place of Absolution; in place of Ps. xc. or Ps. c., 'the Ten Commandments taken from Deut. v.

<sup>1</sup> This indisputably Socinian book is formed from the Prayer-Book upon exactly the same plan as the Dunkirk book; but it goes

much farther in avoiding phrases expressive of Catholic, as opposed to Arian, doctrine.

6—21,' with the response after each, and then 'the words of Christ, Mark xii. 29—31,' with the last response. The Litany: Lesson from the Old Testament: Ps. cxix. 1—8, 89—94: a Hymn: Lesson from the New Testament: Ps. xix.: the Lord's Prayer: Collect for the day: 'Almighty God, unto whom all hearts are open, &c.,' General Thanksgiving, Concluding Prayer (our Prayer of St Chrysostom), and valedictory blessing. Then the Communion Service begins: 'Ye that do truly,' &c.: the Confession: the Absolution in precatory form; the comfortable words: the Preface<sup>1</sup>: the Account of the Institution from 1 Cor. xi. 23—26: a Socinian Prayer, retaining a few words of our Consecration Prayer: the Communion, with the words, 'Take, and eat this bread in remembrance of Christ. Take, and drink this wine in remembrance of Christ.' The first of our forms of post-communion Prayer, altered: the 'Glory be to God on high,' with alterations; and a valedictory blessing, 'The peace of God ... and the blessing of God the Father Almighty, be amongst you..., ' being substituted for the first of the before-mentioned forms.

The remainder of the book consists of Offices of Baptism (much altered) for Infants and Adults; Matrimony, omitting the concluding service; Visitation of the Sick; Burial; Forms of Prayer to be used at Sea, and in the Navy: Occasional Prayers and Thanksgivings, '*For Rain, &c.*,' Morning and Evening Prayer for a Family; and a Selection of Collects, as '*Occasional Prayers.*'

<sup>1</sup> The only festivals mentioned are Christmas-day, Easter-day, and Whitsunday: all other 'Collects for the day' are omitted. Those who are not acquainted with the subtlety of these heretics will be surprised to find such expressions as these in the Proper Prefaces: 'Because thou didst send thy Son into the world, that the world through him might be saved:' 'But chiefly are we bound to praise thee for the glorious resurrection

of thy Son Jesus Christ our Lord; who by his death hath destroyed death; and by his rising to life again hath raised us to the hope of everlasting life:' 'Through Jesus Christ our Lord; according to whose most true promise, thy Holy Spirit was poured forth upon the apostles, to lead them into all the truth; giving them both the gift of divers languages, &c.' Of course all mention of the Angels is omitted.

IRVINGITE  
OR APO-  
STOLICAL  
PRAYER-  
BOOK.

### 3. *The Irvingite, or Apostolical Prayer-Book.*

Some notice should be taken of another form which the Prayer-Book has been made to assume in the hands of the Irvingites, or 'members of the Catholic and Apostolic Church.' It is a beautifully printed and rubricated book. The service is conducted with much ceremonial; and from the number of proper Collects and Anthems, and from portions being left to the ability or discretion of the minister, and variations if *the Angel* be present, it must be an imposing form of worship, presenting considerable variety in the course of the year, and requiring close attention to rubrics. The title of the book is *The Liturgy and other Divine Offices of the Church*: and it contains,

'Part I.—*Offices for Daily or Weekly Use.*

The Office for Morning Prayer (at six).

The Office for Evening Prayer (at five).

The Forenoon Service (at nine).

The Forenoon Service on Wednesday and Friday.

The Afternoon Service (at three).

Additional Prayers for use in the Daily Services.

Occasional Prayers for use, principally, in the Daily Services.

The Order for the celebration of the Holy Eucharist and Administration of the Communion on the Lord's Day.

The Order for the Administration of the Communion on the Afternoon of the Lord's Day.

The Order for the Holy Eucharist and Communion on other occasions than the Lord's Day.

Part II.—*Offices for Occasional Use.*

Proper Services for Holy Days and Seasons.

Forms for Occasional Use in celebrating the Holy Eucharist.

The Churching of Women.

The Order for the Administration of Holy Baptism.'

Early Morn-  
ing Prayers.

The order of the Early Morning Prayer may be taken as a sample of its arrangement. It commences with an Anthem *on the entry of the officiating ministers*, 'O come, let us worship,' &c., and the INVOCATION, ☩ 'In the Name of the Father, and of the Son, and of the Holy Ghost. R. Amen:' the EXHORTATION, the Minister using a form provided, or taking certain prescribed topics: the CONFESSION, our own form, with a passage inserted



upon the Unity of the body of Christ, and the hope of the appearing of His Kingdom: the ABSOLUTION may be varied at discretion; a form is given as appropriate, being a variation of our own; 'R. Amen. Peace be with you. R. Amen.' then the PRAYER OF DEDICATION, followed by our Versicles and Doxology: the portion of Holy Scripture as appointed: the Apostles' Creed: Ps. c., or a proper Anthem: the Psalms as appointed: the SUPPLICATIONS, being our Litany<sup>1</sup>, ending at the words, 'graciously hear us, O Lord Christ:' the PRAYERS, commencing with the Versicle, 'O Lord, let thy mercy be shewed upon us. R. As we do put our trust in thee;' *Prayers for the Church*, in three forms; *For Kings*; *for Seasonable Weather*; *for the People (on Week-days)*; the *Collect*; *for Peace*; *for Protection*: the INTERCESSION, at discretion, or according to a provided form: the THANKSGIVING, our own form with variations, and allowing the insertion of any other subject: the LORD'S PRAYER: the MORNING MINISTRY<sup>2</sup>: 'Benedictus:' and the BENEDICTION.

IRVINGITE  
OR APO-  
STOLICAL  
PRAYER-  
BOOK.

The *Liturgy* is intended to be a resuscitation of the Primitive Eucharistic Office, but allows the Church in any age to alter ceremonies and prayers. It is unquestionably a beautiful service, and presents the features commonly understood as belonging to the time of the Apostolical Constitutions<sup>3</sup>. It is, however, by no means identical with the Office of the Nonjurors, which also claims to be

The Commu-  
nion Office.

<sup>1</sup> The words 'miserable sinners' are omitted, probably as not suited to the condition of members of the Apostolical Church, and as being an addition in 1544 to the ancient clause: and the fourth Invocation, viz. that of the Trinity, is omitted: there are also a few verbal changes.

<sup>2</sup> The same curious expression occurs at the corresponding part of the Evening Service. It is thus explained: 'That the *Ministry* in the morning is some word addressed by the *Angel* to the elders (in the hearing of the people), which shall direct them to right apprehensions of truth, and solemn meditations. At the Evening Ministry, the Angel and Elders give their response to the Morning Ministry, and illustrate the truths then addressed to them, as subjects for

their meditation.' As to the subjects that are to be so introduced, it is stated that on both occasions 'the ministry should be such as in the depth of the thoughts expressed, and in dignity of words and manner. befit the sanctity of the occasion, and are consistent with the acts of worship with which it is associated: that this is not the occasion for popular orations, learned disquisitions, logical, critical, or controversial treatises upon doctrine; nor for exhortations addressed to the people; but for holy words, spoken as becomes the presence of God, magnifying the truths He has revealed and His mighty acts, and celebrating the beauty of His house, and the glorious majesty of His kingdom.'

<sup>3</sup> See below, in 'Communion

IRVINGITE  
OR APO-  
STOLICAL  
PRAYER-  
BOOK.

formed on the primitive model: and among the *usages* it does not direct water to be mixed with the wine. From the table of contents it will be seen that a second Communion is allowed in the afternoon, but without consecration. This Service begins with uncovering the holy vessels upon the altar, and an address; then the Confession, Absolution, Collect, Epistle and Gospel, and Creed, from the Communion Service, a Prayer, and the Administration. It must also be observed that the full Eucharistic Office requires the presence of the *Angel*: otherwise a shorter form is given, which is used also for week-day Communion.

#### SECT. IV.—*Notices of certain Occasional Offices.*

*Touching for  
the king's  
evil.*

1. A curious religious ceremony was used from the time of Henry VII. to Q. Anne, for the supposed cure of scrofula, or as it was formerly called, the King's Evil, by the royal touch: the tradition being that the Kings of England, and France too, had this power, derived from Edward the Confessor<sup>1</sup>. The earliest form on record is that used by Henry VII. in Latin. This was used by Henry VIII., omitting mention of the saints and the Virgin Mary. In the reign of Charles I. the service was altogether in English, and in the shape in which it was republished with slight alterations in the reign of Q. Anne<sup>2</sup>. The efficacy of this mode of cure was believed by such men as Heylin, Collier, and Carte<sup>3</sup>; but it was never formally sanctioned by the Church, though the service was printed in some Prayer-Books between 1661 and 1715.

The form, as it stands in the Prayer-Books of Q. Anne, is as follows<sup>4</sup>:

##### 'AT THE HEALING.

Prevent us, O Lord, &c.

*The Gospel (for Ascension-day)* Mark xvi. 14—20.

Let us pray.

Lord, have mercy upon us, &c.

*The Service  
used at the  
ceremony.*

Service,' a comparative statement of various offices for the celebration of the Holy Eucharist.

<sup>1</sup> See Lathbury, *Hist. of Con-voc.* p. 428.

<sup>2</sup> *Ibid.* pp. 435, sq.

<sup>3</sup> *Ibid.* p. 432.

<sup>4</sup> The earlier form is printed in

Hook's *Church Dictionary*, Art. KING'S EVIL; and together with the old Latin form (from Pegge's *Curialia Miscell.*, pp. 154, sqq.) in the notes to the Book of Common Prayer (ed. Eccl. Hist. Soc.) II. pp. 997, sqq.

Our Father, &c.

Then shall the infirm persons, one by one, be presented to the Queen upon their knees, and as every one is presented, and while the Queen is laying her hands upon them, and putting the gold about their necks, the Chaplain that officiates, turning himself to her majesty, shall say these words following :

God give a blessing to this work ; and grant that these sick persons on whom the queen lays her hands, may recover, through Jesus Christ our Lord.

After all have been presented, the Chaplain shall say,

O Lord, save thy servants, &c. (*the Versicles from the Communion Service.*)

Let us pray.

O Almighty God, who art the giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help and goodness mercifully to be shewed upon these thy servants, that they being healed of their infirmities, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

Then the Chaplain, standing with his face towards them that come to be healed, shall say,

The Almighty Lord, who is a most strong, &c. (*from the Visitation of the Sick.*)

The grace of our Lord,' &c.

2. Before the time of Bishop Andrews it appears that the bishops were accustomed to compose a particular form of Service whenever a church was to be consecrated. Some steps were taken towards the preparation of a form for general use by the Convocation in 1662, but nothing was finished<sup>1</sup>. Patrick used a form (1704) drawn up by himself<sup>2</sup>, somewhat different from that of Bishop Andrews. In this service is a prayer for the Consecration of the Communion-plate :

'Most blessed God, accept, we beseech thee, of the oblation we make unto thee of these vessels, which we humbly dedicate to thy divine service at thy holy table ; and as we now wholly give

TOUCHING  
FOR THE  
KING'S  
EVIL.

Form of consecrating  
churches.

Bp Patrick's  
prayer at  
consecrating  
Communion-  
plate.

<sup>1</sup> Lathbury, *Hist. of Convoc.* p.

443.

<sup>2</sup> 'A Sermon preached at the Consecration of the Chapel of St Catharine's Hall, in the University of Cambridge, September 1, 1704,

by John Long, B.D. and Fellow of the said Hall ; to which is added, the Form of Consecration used by the Lord Bishop of Ely. Cambr. 1704.'

FORM OF  
CONSE-  
CRATING  
CHURCHES

them up to thy use in the ministration of the holy Communion of Christ's body and blood, so we pray thee to receive them for thine own; preserve them from being any way profaned: and being here set apart and consecrated by our office and ministry to thy service, let them always continue to be so employed, through Jesus Christ our only Lord and Saviour. Amen.<sup>1</sup>

A Form ap-  
proved by  
the bishops.

A form was prepared in 1712, by order of Queen Anne, which is said to have been subscribed by Convocation; but it cannot have been fully settled, for in 1714 it was again brought forward. The bishops approved a *Form of Consecrating Churches, Chapels, Church-yards, or places of burial*; and certain amendments were proposed by the lower house: but the completion of this also was prevented by the proceedings respecting Hoadley. Thus we have no duly authorized form for the Consecration of Churches<sup>1</sup>.

Form of Re-  
ception of  
Converts.

3. In 1714, there was also prepared, *A Form for admitting Converts from the Church of Rome, and such as shall renounce their errors*. It was not regularly carried through both houses of Convocation: but it is occasionally used, as offering the nearest approach to an authorized form<sup>2</sup>.

The Bidding  
Prayer.

4. Before the Reformation the prayer before sermon was called the *bidding of the beads*. The people were bid to pray, as the preacher successively named the subjects of their devotion. The same practice continued after the Reformation, the subjects introduced being gradually changed<sup>3</sup>. When Henry VIII. assumed the title of supreme head of the Church of England, the name of the Pope was omitted, and especial care taken that the new title of the King should be correctly stated. *The Form of bidding the Common-prayers* is given in the Injunctions of Edward

<sup>1</sup> The bishops are still left to the exercise of their own judgments in the one out of many existing forms which they adopt. Besides those which have been used by single bishops, four services have claim to attention: that composed by Bp Andrews was used by some other bishops, and by Archbp Laud; Bp Patrick's has an equal authority; Queen Anne's (1712) was subscribed by Archbp Tenison, and only missed the formal sanction of Convocation

and the Crown; and that of 1714 was a revision of the preceding service, and approved by the House of Bishops. See Lathbury, pp. 441—444.

<sup>2</sup> It was drawn up at the command of the Queen, probably by Archbp Wake. *Ibid.* pp. 426, sq.

<sup>3</sup> Bp Hilsey gives the form ordered by Henry VIII. in his Primer, p. 329, Ed. Burton. See the various forms which have been used in Cox's *Forms of Bidding Prayer*, Oxf. 1840.

VI. (1547)<sup>1</sup>; prayer for the dead was still enjoined, until the form given in the Injunctions of Elizabeth (1559)<sup>2</sup>, which directed praise for the departed. It seems that this form was chiefly regarded by those who framed the Canons of 1604. According to the ancient custom, in issuing these Ecclesiastical orders,

THE BID-  
DING  
PRAYER.

*The Form of a Prayer to be used by all Preachers before their Sermons is given in the 55th Canon (1604).*

‘Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ’s holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland: and herein I require you most especially to pray for the king’s most excellent majesty, our sovereign lord JAMES, king of England, Scotland, France, and Ireland, defender of the faith, and supreme governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well ecclesiastical as temporal: ye shall also pray for our gracious queen ANNE, the noble prince HENRY, and the rest of the king and queen’s royal issue: ye shall also pray for the ministers of God’s holy word and sacraments, as well archbishops and bishops, as other pastors and curates: ye shall also pray for the king’s most honourable council, and for all the nobility and magistrates of this realm; that all and every of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembering the account that they must make: also ye shall pray for the whole commons of this realm, that they may live in true faith and fear of God, in humble obedience to the king, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God, that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord’s Prayer.’

*The canonical form.*

It appears from various sermons extant that, from the early period of the Reformation downwards until the year 1662, no exact rule was observed as to the position of the prayer: it was

<sup>1</sup> Cardwell, *Doc. Ann.* I. p. 21.

<sup>2</sup> *Ibid.* p. 235.



THE BIDDING  
PRAYER.

used either before, or after, or more commonly *in*, the sermon<sup>1</sup>. Strictly to comply with the canon requires that the subjects which are there specified should be mentioned *briefly*, whether in the bidding or precatory form, always concluding with the Lord's Prayer. The ordinary practice of using a Collect with the Lord's Prayer<sup>2</sup> is now sanctioned by custom: and inasmuch as the sermon, except on rare occasions<sup>3</sup>, is preceded by the Common Prayers, in which the specified subjects of petition have been introduced, the object of the canon is sufficiently answered. The use, however, of an extempore prayer, unless it be modelled exactly after the form in the canon, is quite unauthorized<sup>4</sup>.

5. The use of metrical hymns began in the Churches of the East<sup>5</sup>, and was brought into the West by Ambrose, Bishop of Milan (374), who composed hymns in Latin to the glory of the holy Trinity for the people to sing in church to preserve them from the Arian heresy<sup>6</sup>. Hilary also composed a book of hymns;

Early Latin  
Hymns.

<sup>1</sup> See the instances collected by Lathbury, *Hist. of Convoc.* pp. 210, sq. *note*: e.g. Latimer's Two Sermons preached before the Convocation, in the morning and afternoon, June 9th, 1536; the prayer is at the conclusion of the morning sermon. Latimer's *Sermons*, p. 40, ed. Park. Soc.; and Wren preaching at Whitehall, in 1627, calls upon the people to pray after the text is named and the scheme stated. Lathbury, p. 213.

<sup>2</sup> It is stated that this practice commenced in the reign of William, to evade the recognition of his supremacy; so that, in its origin, it was a mark of disaffection to the government. *Ibid.* p. 212.

<sup>3</sup> On such occasions, as at the University sermons, and also on occasions of more than usual solemnity, the *bidding prayer* is always used.

<sup>4</sup> In the Convocation of 1661 a committee of the lower house was appointed to compile a form of prayer to be used before sermon; but nothing was concluded. Lathbury, p. 212, *note*. In the time of

George I. some clergy incurred the charge of disaffection for using the bidding prayer, as if they would only call upon the people to pray for the king. *Ibid.* p. 211, *note*.

<sup>5</sup> Augustin. *Confess.* ix. 7, 'Tunc hymni et psalmi ut canerentur secundum morem Orientalium partium...institutum est.'

<sup>6</sup> Prosper. *Chron.* (an. 386) ap. Pagi *Crit.* i. 569, 'Hymni Ambrosii compositi, qui nunquam ante in Ecclesiis Latinis modulis canebantur.' The singing of these hymns was intended to relieve the people in their nocturnal prayers and watches in the time of the Arian persecution ('ne populus mœroris tædio contabesceret,' August. *ubi sup.*), and to fix in their memories the phraseology of the orthodox faith: Ambros. *cont. Auxentium de Basilicis tradendis*, § 34, 'Hymnorum quoque meorum carminibus deceptum populum ferunt. Plane nec hoc abnuo. Grande carmen istud est, quo nihil potentius. Quid enim potentius quam confessio Trinitatis, quæ

and Mamertus, or Mamerus, Bishop of Vienne in France, collected the psalms and hymns and lessons, proper for the festivals, which were used in his Church, and composed some hymns<sup>1</sup>.

METRICAL  
PSALMS  
AND  
HYMNS.

Cranmer appears to have attempted to translate some of the fine old hymns from the Breviary, at the same time that he was putting forth the Litany in English (1544). In a letter which has been referred to, written to Henry VIII. on the 7th of October in that year, he speaks of the suitable musical notation for that, as also for other parts of the service : ' in mine opinion, the song that shall be made thereunto would not be full of notes, but as near as may be for every syllable a note<sup>3</sup>; so that it may be sung distinctly and devoutly, as be in the Matins and Evensong, *Venite*, the Hymns, *Te Deum*, *Benedictus*, *Magnificat*, *Nunc dimittis*, and all the Psalms and Versicles; and in the Mass, *Gloria in excelsis*, *Gloria Patri*, the Creed, the Preface, the *Pater noster*, and some of the *Sanctus* and *Agnus*. As concerning the *Salve festa dies*, the Latin note, as I think, is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless they that be cunning in singing can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song.'

In Henry's Primer, of the following year (1545), we find English versions of seven hymns, one for each Service, according to the old division of the seven hours of prayer; but in Edward's reformed Primer the Hymns are omitted. They were entirely discarded from the reformed Prayer-Book, with the single exception of the Hymn, 'Come, Holy Ghost, eternal God, &c.,' which was inserted in the Ordinal (1549),—a position which it still retains. We have thus lost the hymns which had been sung for many centuries, suited to the times of day and to the Festivals.

English  
Hymns in  
the Primer

but not in the  
Prayer-  
Book.

quotidie totius populi ore celebratur? Certatim omnes student fidem fateri, Patrem et Filium et Spiritum Sanctum norunt versibus prædicare.' *Opp. T. VI. p. 63*, Ed. Venet. 1781. Twelve hymns are claimed as the composition of Ambrose by the Benedictine editors of his works, *Opp. T. VII. pp. 42, sq.*

<sup>1</sup> See Bingham, *Antiq. XIII. 5. § 7*, and *XIV. 2. § 10*: Maskell, 'Dissert. on Service Books,' *Mon.*

*Rit. I. pp. xciv. sqq.* A full collection of old church hymns is published in the *Thesaurus Hymnologicus* of Hermann Daniel. See above, p. 9.

<sup>2</sup> Above, p. 16. Cranmer's *Works*, II. p. 412 (ed. Park. Soc.).

<sup>3</sup> See the Preface to printed editions of the Sarum Hymns (1541 and 1555), in Maskell, *Mon. Rit. I. p. xciv.*

METRICAL  
PSALMS  
AND  
HYMNS.

*Hymns translated by the German Reformers.*

although these formed the portions of the old service which admitted of the most easy adaptation to the genius of the reformers' music. And this is the more remarkable, since Luther had versified many of the Hymns, together with some of the Psalms, the Lord's Prayer, many parts of his Liturgy, and even his Catechism, and the Augsburg Confession. The earlier opponents of Romanism between the 13th and 15th centuries, the Waldenses, Lollards, and Bohemian brethren, also sung hymns<sup>1</sup>.

*Marot's Psalms in verse.*

Versions of the hymns, however, did not find favour with the English or Swiss reformers in the 16th century. The substitute for them was a metrical version of the Psalms. This was first attempted by Clement Marot, a member of the Sorbonne at Paris, and groom of the bedchamber to Francis I. (circ. 1540). His first publication consisted of thirty psalms, to which he afterwards added twenty more. The Psalter was completed by Beza, and published at Strasburg in 1545, and adopted by Calvin (1553), with a number of simple melodies adapted to the psalms by an otherwise unknown musician, Guillaume Franc, who must be regarded as the founder of modern psalmody.

*Sternhold's Psalms.*

Several of the Psalms were translated into English metre during the latter part of the reign of Henry VIII. by Sir Thomas Wyatt, and printed in 1549. This version, however, is lost<sup>2</sup>. Our 'Old Version' of the Psalms originated with Sternhold, who was groom of the robes to Henry VIII. and Edward VI. At the time of the revision of the Prayer-Book<sup>3</sup> (1551—2) he had versified thirty-seven psalms, which he set to music and sung to his

<sup>1</sup> 'The hymn-book of the Picards, and Bohemian brethren, printed with musical notes at Ulm, in 1538, shews that the melodies used by these sects originated from the chants to which the ancient Latin hymns of the Romish church were sung. For in this book there are translations and imitations in German metre of most of the hymns and proses still used in the Romish church.' Burney, *Hist. of Music*, III. pp. 30, sq.

<sup>2</sup> *Encycl. Londin.* art. *Psalmody*.

<sup>3</sup> It has been conjectured that the custom was gaining ground of singing metrical compositions, and for this reason the Introit was

omitted in Edward's second Prayer-Book. Shepherd, *Intro.* p. l. Sir John Hawkins (*Hist. of Music*, III. p. 518), says that Sternhold's Psalms were first printed in 1549; and a clause (Sect. VII.) in Edward's first Act of Uniformity has been supposed to contain the authority for their use, providing 'that it shall be lawful for all men, as well in churches, chapels, oratories, or other places, to use openly any psalm or prayer taken out of the Bible at any due time, not letting or omitting thereby the Service, or any part thereof, mentioned in the said book.'

organ<sup>1</sup>, to the great delight of the young King. He continued the work until he had completed fifty-one psalms, which were published after his death, in 1553<sup>2</sup>. The Psalter was completed by Hopkins and others, and published in 1562, with about forty tunes adapted to the various metres used in the work<sup>3</sup>. The title-pages of the early metrical psalters state that they were 'set forth and allowed to be sung in all churches of all the people together, before and after Morning and Evening Prayer, and also before and after Sermons; and moreover in private houses, for their godly solace and comfort<sup>4</sup>.' The allowance was a permission granted in the Injunctions of Elizabeth (1559), 'that in the beginning, or in the end of Common Prayers, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived<sup>5</sup>.' These hymns were metrical versions of the Canticles used in the Morning and Evening Prayer, the Lord's Prayer, the Ten Commandments<sup>6</sup>, &c. The Puritans attempted to introduce such versions instead of the Canticles, read or chanted in the service<sup>7</sup>; and the Committee

METRICAL  
PSALMS  
AND  
HYMNS.

Allowed by  
Royal Li-  
cence.

<sup>1</sup> Organs are mentioned by Greek writers in the 6th century: the first that was seen in the West was sent to France to King Pepin by Constantine Copronymus (766). See Bingham, *Antiq.* VIII. 7. § 14; Hook's *Church Dict.* art. *Organ*. The English organs, with one or two exceptions, were destroyed during the rebellion. Those who are curious upon the subject will find much interesting information in a little book, called *A Short Account of Organs in England*, Lond. 1847.

<sup>2</sup> Strype, *Eccl. Mem.* Edw. VI. Bk. II. ch. 22.

<sup>3</sup> See Hullah's *Preface to the Psalter*, pp. ix. sq.

<sup>4</sup> Strype, *Eccl. Mem.* Edw. VI. Bk. I. ch. 11.

<sup>5</sup> Cardwell, *Doc. Ann.* XLIII. § 49; see above, p. 55. 'Thus sometimes things which are only connived at at first, govern at last.' Collier, *Eccl. Hist.* v. 469. Mr Clay

(*Book of Com. Pr. Illustrated*, p. 192, note) observes that the connivance, however, came from the proper quarter, since an order of prayer put forth in 1580, for Wednesdays and Fridays, occasioned by 'the late terrible earthquake,' contains, among others, the following direction,—'also after the sermon or homilie, shall be sung the 46 Psalme in meter,'—whilst at the end of it the psalm itself is printed, and likewise the tune appropriated to it. But these permissions were not accepted as a declaration of authority. Hence the committee upon the Prayer-Book (1641) proposed 'that the imperfections of the metre in the singing Psalms should be mended, and then lawful authority added unto them.' Above, p. 96.

<sup>6</sup> See the *Strasburg Liturgy*, above, pp. 42, sq.

<sup>7</sup> Collier, *Eccl. Hist.* v. 469.

METRICAL  
PSALMS  
AND  
HYMNS.

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upon Reform of the Prayer-Book, in 1641, were prepared to sanction their irregularity<sup>1</sup>. It is clear that the royal permission was not regarded as an authority for the use of anything that was not specified in the Book of Common Prayer; although it would relieve from the penalties of the Act of Uniformity those who sung metrical psalms, or hymns, or anthems, *in addition to* the prescribed Services. The royal licence gives the same liberty at the present time. The 'New Version,' intended to remedy the ruggedness of metre of the old versifiers, was the joint production of two Irishmen, in the reign of William and Mary, Dr Nicholas Brady, chaplain to their Majesties, and Nahum Tate, or Teat, the poet-laureat. This was licensed by King William in 1696.

*The 'New  
Version.'*

<sup>1</sup> See above, p. 96.



THE BOOK OF COMMON PRAYER.

THE SOURCES AND RATIONALE  
OF ITS OFFICES.



## CHAPTER I.

### *The Order for Daily Morning and Evening Prayer.*

#### SECT. I. *The Offices of Matins and Evensong from the Sarum Breviary.*

OUR Order of daily prayer is chiefly formed from the corresponding Offices of the Sarum Breviary; the Morning Prayer, from those of Matins, Lauds, and Prime; and the Evening Prayer, from those of Vespers and Compline. Previously to the Reformation these Offices had been so arranged that with the nominal distinction of the ancient seven hours of prayer, the actual public worship consisted of the two services, Morning and Afternoon, which were retained in the present Service-Book, the High Mass forming a third or principal service towards midday. To shew in the most convenient way the origin of this part of our Book of Common Prayer, the Morning and Evening Offices for the First Sunday in Advent are given as examples of the Service used in the Church of England before the Reformation.

#### *Dominica prima Adventus.*

*Ad Matutinas*<sup>1</sup> *de adventu, dicat sacerdos* Pater noster, *et Ave* MATINS.  
Maria. *Postea sacerdos incipiat servitium hoc modo, Domine labia*  
*mea aperies. Chorus respondeat, Et os meum annuntiabit. Sacerdos*  
*statim, Deus in adjutorium: Resp. Domine ad adjuvandum.*  
*Gloria. Sicut. Sequatur invitatorium hoc modo. Ecce venit rex. The Invita-*  
*Occurramus obviam salvatori nostro. Ps. Venite. Post i., iii., et tory.*  
*v. vers. psalmi repetatur totum invitatorium. Post ii. vero, iiii. et vi.*

<sup>1</sup> Brev. Sar. fol. ii.

THE  
MATIN  
OFFICES.

First Nocturn.

The Psalms.

Pater noster  
and Credo,  
said privately.Lectio I.  
[Isa. i. 1, 2.]The Respond,  
and Antems.Lectio II.  
[Isa. i. 3, 4.]

*vers. psalmi repetatur solum hæc pars, Occurramus. Et deinde incipiat totum invitorium. Hymnus, Verbum supernum prodiens, &c. Istæ tres antiphonæ sequentes incipiantur in secunda forma.*

*In i. nocturno. Antiphona. Non auferetur Sceptrum de Juda, et dux de femore ejus: donec veniat qui mittendus est. Ps. Beatus vir. Ps. Quare fremuerunt. Ps. Domine quid multipl. Ps. Domine ne in furore. Sub uno Gloria Patri. Antiphona; Erit expectatio gentium, lavabitque vino stolam suam, et sanguine uvæ pallium suum. Psalmi: Domine Deus meus. Domine Dominus noster. Confitebor. In Domino confido. Sub uno Gloria. Antiphona: Pulchriores sunt oculi ejus vino, et dentes ejus lacte candidiores. Psalmi: Salvum me fac. Usque quo. Dixit insipiens. Domine quis habitabit. Vers. Ex Sion species decoris ejus.*

*Resp. Deus noster manifeste veniet. Deinde dicatur Pater noster, et Credo in deum, a toto choro privatim. Et notandum est quod nunquam in ecclesia Sar. incipitur Pater noster, nec Ave Maria, a sacerdote in audientia ad aliquod servitium, nisi ad missam tantum, ubi totaliter in audientia dicantur vel cantentur. Et postea dicat sacerdos in audientia, Et ne nos. Chorus. Sed libera. Clericus lector dicat, Jube domine benedicere. Sacer. Benedictione perpetua: benedicat nos pater æternus. Clericus primam lectionem legat hoc modo. Lect. i. Visio Esaiæ filii Amos quam vidit super Judam et Hierusalem: in diebus Oziæ, Joatham, Achaz, et Ezechia, regum Judæ. Audite cœli, et auribus percipe terra: quoniam Dominus locutus est. Filios enutrivit et exaltavi: ipsi autem spreverunt me. Et finiatur cum hac clausula, Hæc dicit Dominus: convertimini ad me, et salvi eritis. Et notandum quod omnes lectiones de prophetia per totum annum terminantur cum hac clausula, Hæc dicit dominus, nisi in tribus noctibus ante pasch. Reliquæ vero lectiones cum Tu autem domine finiantur, nisi... Finita lectione non respondeat chorus Deo gratias in audientia: sed statim absque intervallo Resp.*

*incipiatur. Aspiciens a longe ecce video Dei potentiam venientem, et nebulam totam terram tegentem. Ite obviam ei et dicite. Nuntia nobis si tu es ipse qui regnaturus es. In populo Israel. i. vers. Quique terrigenæ, et filii hominum simul in unum dives et pauper. Chorus. Ite obviam. ii. vers. Qui regis Israel intende, qui deducis velut ovem Joseph. Chorus. Nuntia. iii. vers. Excita potentiam tuam et veni, ut salvos facias nos. Chorus. Qui regnaturus es. Gloria Patri. Chorus. In populo. Resp. Aspiciens. et percantetur a choro. Lectio secunda. Cognovit bos possessorem*

suum, et asinus præsepe domini sui: Israel autem non me cognovit, et populus meus non intellexit. Væ genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis. Dereliquerunt Dominum, blasphemaverunt sanctum Israel, abalienati sunt retrorsum. Hæc dicit. *Res.* Aspiebam in visu noctis: et ecce in nubibus cæli filius hominis venit. Et datum est ei regnum et honor: et omnis populus, tribus et linguæ servient ei. *Vers.* Potestas ejus potestas æterna quæ non auferetur: et regnum ejus quod non corrumpetur. Et datum est ei regnum et honor. *Lectio tertia.* Super quo percutiam vos ultra addentes prævaricationem? Omne caput languidum et omne cor mœrens: a planta pedis usque ad verticem non est in eo sanitas. Vulnus et livor et plaga tumens, non est circumligata: nec curata medicamine, neque fota oleo. *Res.* Missus est Gabriel angelus ad Mariam virginem desponsatam Joseph, nuntians ei verbum, et expavescit virgo de lumine: ne timeas, Maria, invenisti gratiam apud Dominum: ecce concipies et paries. Et vocabitur altissimi filius. *Vers.* Dabit ei Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum. Et vocabitur.

The Respond  
and Anthem.Lectio III.  
[Isa. i. 5, 6.]The Respond  
and Anthem.

*In secundo nocturno. Ant.* Bethleem non es minima in principibus Juda: ex te enim exiet dux qui regat populum meum Israel: ipse enim salvum faciet populum suum a peccatis eorum. *Ps.* Conserva. *An.* Ecce virgo concipiet et pariet filium: et vocabitur nomen ejus Emmanuel. *Ps.* Exaudi Deus. *An.* Orietur in diebus ejus justitia et abundantia pacis: et adorabunt eum omnes reges: omnes gentes servient ei. *Ps.* Diligam te. *Vers.* Egredietur virga de radice Jesse. *Res.* Et flos de radice ejus ascendet. *Tres mediæ lectiones de sermone beati Maximi episcopi: et legantur sine titulo, sed cum jube Domine incipiantur: et cum Tu autem finiantur. Lectio quarta.* Igitur quoniam post tempus spiritualibus epulis reficere nos debemus: videamus quid evangelica lectio prosequatur. Ait enim Dominus (sicut audivimus) de adventus sui tempore. Sicut fulgur coruscans desub cælo: ita erit adventus filii hominis. Et addidit in consequentibus. In illa nocte erunt duo in lecto uno: unus assumetur, et alter relinquetur. Duæ molentes in pistrino: una assumetur, et altera relinquetur. *Res.* Ave Maria, gratia plena, Dominus tecum. Spiritus sanctus superveniet in te: et virtus altissimi obumbrabit tibi: quod enim ex te nascetur sanctum: vocabitur filius Dei. *Vers.* Quomodo fiet istud quoniam virum non cognosco? et respondens angelus dixit ei.

Second Noc-  
turn.

The Psalms.

Lectio IV.



THE  
MATIN  
OFFICES.*Lectio V.*

Spiritus sanctus. *Lectio quinta.* Movet fortasse nos fratres : cur Dominus adventum suum indicans noctis se tempore ostenderit adventurum. Utique ejus adventus magna cum claritate diei, magno cum timore et tremore suscipietur a cunctis. Frequenter audivimus sacris literis prædicatum : priusquam Dominus Jesus Christus adveniat antichristum regnaturum. Qui ita tenebras humano generi suæ pravitatis infundet : ut lucem veritatis nemo pœne respiciet : et caligine propria operiens mentes hominum cœcitatem quandam spiritualibus oculis exhibebit. *Res.* Suscipe verbum, virgo Maria, quod tibi a Domino per angelum transmissum est : concipies per aurem, Deum paries et hominem. Ut benedicta dicaris inter omnes mulieres. *Vers.* Paries quidem filium : sed virginitatis non patieris detrimentum : efficieris gravis, et eris mater semper intacta. Ut benedicta. *Lectio sexta.* Nec mirum si diabolus emittat iniquitatis tenebras : cum ipse sit nox omnium peccatorum. Ad hujus igitur noctis tetram caliginem depellendam, velut fulgur quoddam Christus adveniet. Et sicut lucescente die nox subvertitur, ita coruscante salvatore antichristus effugabitur. Nec ulterius poterit disseminare iniquitatis suæ tenebras, cum lumen veritatis effulserit. *Res.* Salvatorem expectamus Dominum Jesum Christum. Qui reformabit corpus humilitatis nostræ. Configuratum corpori claritatis suæ. *Vers.* Sobrie et juste et pie vivamus in hoc sæculo : expectantes beatam spem et adventum gloriæ magni Dei. Qui reformabit corpus. Gloria Patri et Filio. Configuratum corpori.

*Third Nocturn.**The Psalms**Lectio VII*

*In tertio nocturno. Ant.* Nox præcessit, dies autem appropinquavit : abjiciamus ergo opera tenebrarum, et induamur arma lucis. *Ps.* Cœli enarrant. *An.* Hora est jam nos de somno surgere : et aperti sunt oculi nostri surgere ad Christum : quia lux vera est et fulgens in cœlo. *Ps.* Exaudiat te. *An.* Gaudete in Domino semper : modestia vestra nota sit omnibus hominibus : Dominus prope est : nihil solliciti sitis : sed in omni oratione petitiones vestræ innotescant apud Deum. *Ps.* Domine in virtute. *Vers.* Egredietur Dominus de loco sancto suo. *Resp.* Veniet ut salvet populum suum a peccatis eorum. *Lectio septima de expositione evangelii hoc modo incipiat post acceptam benedictionem. Lectio sancti evangelii secundum Mattheum.* In illo tempore. Cum appropinquasset Jesus Hierosolymis, et venisset Bethphage ad montem oliveti : tunc misit duos discipulos suos dicens eis. Ite in castellum quod contra vos est : et statim invenietis asinam alligatam et pullum

cum ea. Solvite et adducite mihi. Et rel.<sup>1</sup> *Finitis verbis evangelii dicat lector titulum de omelia sub eodem tono...* Bethphage domus buccæ, sive domus maxillarum interpretatur, qui sacerdotum viculus erat; et confessionis portabat typum. Et erat situs in monte oliveti, ubi lumen scientiæ, ubi laborum et dolorum requies est. Tunc misit duos discipulos suos. Non immerito possunt duo discipuli ad exhibenda Domino animalia destinati, duo prædicatorum ordines (unus videlicet in gentes, alter in circumcisionem directus) intelligi. Qui recte duo mittuntur: sive propter scientiam veritatis et operationis munditiam: sive propter geminæ dilectionis (Dei videlicet et proximi) sacramentum toto orbe prædicandum. *Res.* Audite verbum Domini gentes, et annuntiate illud in finibus terræ: et in insulis quæ procul sunt dicite. Salvator noster adveniet. *Vers.* Annuntiate, et auditum facite: loquimini et clamate. Salvator. *Lectio octava.* Ite in castellum quod contra vos est. *Con-* *Lectio VIIII*  
tra enim apostolos erat, nec jugum doctrinarum volebat accipere. Missi isti discipuli doctores significant, quos ut indocta ac barbara totius orbis loca (quasi contra positi castelli mœnia) evangelizando penetrarent, destinavit. Et statim invenietis asinam alligatam et pullum cum ea: solvite et adducite mihi. Introeuntes mundum prædicatores sancti invenerunt pullum nationum perfidiæ vinculis irretitum. Funiculis enim peccatorum suorum unusquisque constrictus erat. Nec solum nationum, verum etiam Judæorum. Omnes enim peccaverunt, et egent gloria Dei. *Res.* Ecce virgo concipiet, et pariet filium, dicit Dominus. Et vocabitur nomen ejus admirabilis Deus fortis. *Vers.* Super solium David et super regnum ejus sedebit in æternum. Et vocabitur. *Lectio nona.* Asina *Lectio IX.*  
quippe quæ subjugalis fuit et edomita, synagogam quæ jugum legis traxerat, pullus asinæ lascivus et liber, populum nationum significat. Super quem nullus adhuc hominum sedit: quia nemo rationabilium doctorum frænum correctionis quod vel linguam cohiberet a malo, vel in arctam vitæ viam ire cogeret: nemo indumenta salutis quibus spiritualiter calefieret populo gentium utilia suadendo contulerat. Sederet namque super illum homo, si aliquis ratione utens ejus stultitiam deprimendo corrigeret. *Res.* Lætentur cœli et exultet terra: jubilate montes laudem; quia Dominus noster veniet. Et pauperum suorum miserebitur. *Vers.* Orietur in diebus ejus justitia et abundantia pacis. Et pauperum. Gloria Patri. Et pauperum. *Non dicatur Te Deum laudamus per totum*

<sup>1</sup> The Gospel for the day was Matt. xxi. 1—9.—Missal. Sar. fol. iii. *‘Te Deum,’ not said in Advent.*

THE  
MATIN  
OFFICES.

*adventum, de quocunque fit servitium, sed ix. Responsorium reincipiatur. Finito Responso dicat sacerdos loco nec habitu mutato, Emitte agnum Domine dominatorem terræ. Res. De petra deserti ad montem filiæ Sion. Sacerdos dicat Deus in adjutorium ut supra.*

*Lauds.*

*In laudibus An. In illa die stillabunt montes dulcedinem: et*

*The Psalms.*

*colles fluent lac et mel: alleluia. Ps. Dominus regnavit. An. Jocundare filia Sion: exulta satis filia Hierusalem: alleluia. Ps. Jubilate Deo. An. Ecce Dominus veniet, et omnes sancti ejus cum eo: et erit in die illa lux magna: alleluia. Ps. Deus Deus meus, et Ps. Deus misereatur, sub uno Gloria Patri dicantur, quod etiam per totum annum observetur, quando Gloria Patri dicitur.*

*Benedicite.*

*Antiphona. Omnes sitientes venite ad aquas: quærite Dominum dum inveniri potest: alleluia. Ps. Benedicite omnia opera. et dicatur sine Gloria Patri per totum annum quandocunque dicitur antiphona. Ecce veniet propheta magnus: et ipse renovabit Hierusalem: alleluia. Ps. Laudate Dominum de cælis. Ps. Cantate Domino, et Ps. Laudate Dominum in sanctis, sub uno Gloria Patri, dicantur in laudibus per totum annum quando Gloria Patri dicitur.*

*Hi psalmi prædicti dicantur in laudibus omnibus dominicis per annum præterquam a lxx. usque ad pascha tantum. Dicantur etiam in omnibus festis sanctorum, tam iii. quam ix. lectionum, per totum annum, et non in feriis. Capitulum. Hora est jam nos de somno*

*The Little  
Chapter.*

*Rom. xiii. 11.*

*The Hymn.*

*surgere: nunc enim propior est nostra salus quam cum credidimus. Chorus dicat Deo gratias. Hymnus. Vox clara ecce intonat &c. Vers. Vox clamantis in deserto. Res. Parate viam Domini: rectas facite semitas Dei nostri. Iste versus, et cæteri versus prædicti, scilicet de nocturnis, dicantur per totum adventum suis locis quando de temporali agitur: antiphona, Spiritus sanctus in te descendet Maria: ne timeas habens in utero filium Dei: alleluia.*

*The Collect.*

*Ps. Benedictus. Oratio. Excita quæsumus Domine, ut supra.*

*The Memory.*

*Memoria de sancta Maria, Antiphona. Missus est Gabriel angelus ad Mariam virginem desponsatam Joseph. Vers. Egredietur virga. Oratio. Deus qui de beatæ Mariæ.*

*Prime.*

*The Hymn.*

*The Psalms.*

*Ad primam de adventu domini. Hymnus, Jam lucis orto sidere &c. An. In illa die. Ps. Deus, Deus meus, respice. Ps. Dominus regit. Gloria Patri. Ps. Domini est terra. Ps. Ad te Domine levavi. Gloria Patri. Ps. Judica me. Ps. Deus in nomine tuo salvum me fac. Ps. Confitemini. Ps. Beati immaculati. Gloria Patri. Ps. Retribue. Gloria Patri. An. Te Deum patrem ingenuitum, te filium unigenitum, te spiritum sanctum paraclitum,*

sanctam et individuum Trinitatem toto corde et ore confitemur, laudamus atque benedicimus: tibi gloria in sæcula. *Symbolum Athanasii*. Quicumque vult, &c.<sup>1</sup> *Capitulum*. Regi sæculorum, immortalis, invisibilis, soli Deo honor et gloria in sæcula sæculorum. Amen. Deo gratias. *Hoc prædictum capitulum dicitur omnibus dominicis, et in festis, et in octavis et infra, quando chorus regitur.*

THE  
MATIN  
OFFICES.

*The Athanasian Creed.  
The Little  
Charger.  
[1 Tim. i. 17]*

*Resp.* Jesu Christe, fili Dei vivi, miserere nobis.

*Vers.* Qui sedes ad dexteram patris. Miserere. Gloria. Jesu. *Et his dictis sequuntur preces hoc modo*<sup>2</sup>. Kyrie eleison. iii. Christe eleison. iii. Kyrie eleison. iii. Pater noster<sup>3</sup>. Et ne nos inducas. Sed libera.

*The Prayers  
(Preces).  
Pater noster.*

Vivet anima mea et laudabit te. Et judicia tua adjuvabunt me. Erravi sicut ovis qui periit. Quære servum tuum, Domine, quia mandata tua non sum oblitus. Credo in Deum.

*Credo.*

Carnis resurrectionem. Et vitam æternam. Amen.

Repleatur os meum laude. Ut cantem gloriam tuam, tota die magnitudinem tuam.

Domine averte faciem tuam a peccatis meis. Et omnes iniquitates meas dele.

Cor mundum crea in me Deus. Et Spiritum Sanctum tuum ne auferas a me.

Redde mihi lætitiā salutaris tui. Et spiritu principali confirma me.

Eripe me Domine ab homine malo. A viro iniquo eripe me.

Eripe me de inimicis meis Deus meus. Et ab insurgentibus in me libera me.

Eripe me de operantibus iniquitatem. Et de viris sanguinum salva me.

Sic psalmum dicam nomini tuo in sæculum sæculi. Ut reddam vota mea de die in diem.

<sup>1</sup> Brev. Sar. Psalt. fol. xi.

<sup>2</sup> *Ibid.* fol. xiii.

<sup>3</sup> The following is the Latin version of the Lord's Prayer in the Vulgate translation of Matt. vi. 9—13:—'Pater noster, qui es in cœlis, sanctificetur nomen tuum. adveniat regnum tuum. fiat voluntas tua, sicut in cœlo, et in terra. panem nostrum supersubstantialem [quotidianum, *Brev. Rom.*] da nobis hodie. Et dimitte nobis debita

nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.' The prayer has always been used in this form in the Roman church, and said in a subdued tone as far as the words 'Et ne nos inducas in tentationem,' in saying which the priest raises his voice, to prepare the people to answer, 'Sed libera nos a malo. Amen.'



THE  
MATIN  
OFFICES.*The Prayers  
at Prime.*

Exaudi nos Deus salutaris noster. Spes omnium finium terræ et in mari longe.

Deus in adjutorium meum intende. Domine ad adjuvandum me festina.

Sanctus Deus, sanctus fortis, sanctus et immortalis. Agnus Dei qui tollis peccata mundi, miserere nobis.

Benedic anima mea Domino. Et omnia quæ intra me sunt nomini sancto ejus.

Qui propitiatur omnibus iniquitatibus tuis. Qui sanat omnes infirmitates tuas.

Qui redimit de interitu vitam tuam. Qui coronat te in misericordia et miserationibus.

Qui replet in bonis desiderium tuum. Renovabitur ut aquilæ juventus tua.

*Confession  
and Absolu-  
tion*

Deinde dicitur confiteor, et misereatur, et absolutio, ut ad completorium. Sequuntur preces hoc modo.

Deus tu conversus vivificabis nos. Et plebs tua lætabitur in te. Ostende nobis, Domine, misericordiam tuam. Et salutare tuum da nobis.

Dignare, Domine, die isto. Sine peccato nos custodire.

Miserere nostri, Domine. Miserere nostri.

Fiat misericordia tua, Domine, super nos. Quemadmodum speravimus in te.

Domine Deus virtutum converte nos. Et ostende faciem tuam, et salvi erimus.

Domine, exaudi orationem. Et clamor.

*The Collects.*

Dominus vobiscum. Et cum spiritu tuo. Oremus. *Hæc sequens oratio dicitur in omnibus festis duplicibus per annum extra hebdomada paschæ. Oratio.* In hac hora hujus diei tua nos, Domine, reple misericordia: ut per totum diem exultantes, in tuis laudibus delectemur. Per. Dominus vobiscum. Benedicamus Domino. Deo gratias. *In omnibus dominicis, et in festis sanctorum non duplicibus, et in festis extra hebdomada paschæ dicatur hæc oratio. Oratio.* Domine sancte pater omnipotens æterne Deus, qui nos ad principium hujus diei pervenire fecisti, tua nos hodie salva virtute: et concede ut in hac die ad nullum declinemus peccatum: nec ullum incurramus periculum: sed semper ad tuam justitiam faciendam omnis nostra actio tuo moderamine dirigatur. Per. Dominus vobiscum. Benedicamus Domino. Deo gratias. Deinde dicat sacerdos sic, Pretiosa est in conspectu Domini. Mors

*(The Collect  
for Grace.)*



THE  
MATIN  
OFFICES.

The Prayers  
and Collects  
at Prime.

sanctorum ejus. *Deinde dicat sacerdos sine* Dominus vobiscum, *et sine* Oremus. Sancta Maria, mater Domini Dei nostri Jesu Christi : atque omnes sancti justi et electi Dei intercedant et orent pro nobis peccatoribus ad Dominum Deum nostrum : ut nos mereamur ad eo adjuvari et salvari : qui in Trinitate perfecta vivit et regnat Deus. Per omnia sæcula sæculorum. Amen. *Sacerdos dicat,* Deus in adjutorium meum intende. *Res.* Domine, ad adjuvandum me festina. *Eodem modo dicitur tribus vicibus,* Deus in adjutorium. Domine ad adjuvandum. *Et tunc sequitur sic,* Gloria Patri. Sicut erat. Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Et ne nos. Sed libera.

Et veniat super nos misericordia tua Domine. Salutare tuum secundum eloquium tuum.

Et respice in servos tuos et in opera tua. Et dirige filios eorum.

Et sit splendor Domini Dei nostri super nos. Et opera manuum nostrarum dirige super nos : et opus manuumstrarum dirige.

*Hæc sequens oratio dicitur in festis duplicibus, et quotienscunque chorus regitur, extra hebdomada paschæ : sine* Dominus vobiscum, *sed tantum cum* Oremus. Omnipotens sempiterne Deus, dirige actus nostros in beneplacito tuo : ut in nomine dilecti filii tui mereamur bonis operibus abundare. Qui tecum vivit. Dominus vobiscum. Benedicamus Domino. *In omnibus aliis festis et processionibus dicitur hæc oratio, sine* Dominus vobiscum, *sed tantum cum* Oremus. Dirigere et sanctificare et regere dignare, Domine Deus, quæsumus, corda et corpora nostra in lege tua et in operibus mandatorum tuorum : ut hic et in æternum te auxiliante sani et salvi esse mereamur. *Per.* *Et finiatur supradicto modo : videlicet,* cum Dominus vobiscum, *et cum* Benedicamus Domino.

*Et sciendum est quod quodocunque dicitur psalmus.* Ad te levavi oculos, *post matutinas, tunc ad primam post tabulam lectam dicitur sine nota iste psalmus.* Psalmus cxx. Levavi oculos meos ad montes, &c. Gloria Patri. Sicut erat. Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Et ne nos. Sed libera. Ostende nobis Domine misericordiam tuam. Et salutare tuum da nobis.

Salvos fac servos tuos et ancillas tuas. Deus meus sperantes in te.

Mitte eis Domine auxilium de sancto. Et de Sion tuere eos.

Esto nobis Domine turris fortitudinis. A facie inimici.

Nihil proficiat inimicus in eis. Et filius iniquitatis non apponat nocere eis.

THE EVEN-  
ING OF-  
FICES.

Domine exaudi. Et clamor. Dominus vobiscum. Et cum spiritu tuo. Oremus. Adesto Domine supplicationibus nostris: et viam famulorum tuorum in salutis tuæ prosperitate dispone: ut inter omnes viæ et vitæ hujus varietates, tuo semper protegantur auxilio. *Oratio.* Omnipotens sempiterne Deus, salus æterna credentium, exaudi nos pro famulis tuis pro quibus misericordiæ tuæ imploramus auxilium: ut reddita sibi sanitate gratiarum tibi in ecclesia tua referant actiones. Per Christum. *Res.* Amen. *Excellentior persona dicat,* Benedicite. Dominus. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

VESPERS.

*Dominicis diebus ad vespas<sup>1</sup>.*

*The Psalms.*

*Ps. cix.* Dixit Dominus domino meo. Gloria. *An.* Sede a dextris meis: dixit Dominus domino meo. *Ps. cx.* Confitebor tibi. Gloria. *An.* Fidelia omnia mandata ejus confirmata in sæculum sæculi. *Ps. cx.* Beatus vir. Gloria. *An.* In mandatis ejus volet nimis. *Ps. cxii.* Laudate pueri. Gloria. *An.* Sit nomen Domini benedictum in sæcula. *Ps. cxiii.* In exitu Israel. Gloria. *An.* Nos qui vivimus benedicimus Domino. *Hæ prædictæ antiphonæ cum suis psalmis dicantur omnibus dominicis per adventum; et a Domine ne in ira, usque ad do. in ramis palmarum: et in ipsa dominica. Et a Deus omnium usque ad adventum Domini: quando de dominica agitur. Capitulum.* Hora est jam nos de somno surgere: nunc enim propior est nostra salus quam cum credidimus. *Clericus de ii. forma incipiat hoc responsorium,* Tu exurgens Domine, et percantetur a choro misereberis Sion. *Clericus, vers.* Quod tempus miserendi ejus, quod venit tempus. *Chorus.* Misereberis. *Clericus.* Gloria. *Chorus.* Tu exurgens. *Hoc Responsorium dicatur quotidie ad ves. per totum adventum supradicto modo usque ad O sapientia. præterquam in sab. et in fes. sanctorum: ita quod in feriis dicitur ab uno solo puero in prima forma, loco nec habitu mutato, sicut in dominicis ab uno clerico de secunda forma.*

*The Little  
Chapter.  
[Rom. xiii.  
11.]*

*The Hymns.*

*Hymnus.* Conditor alme siderum, &c. *Vers.* Rorate cœli de super. *Res.* Et nubes pluant justum: aperiatur terra et germinet salvatorem. *An.* Ne timeas Maria, invenisti gratiam apud Dominum: ecce concipies et paries filium alleluia. *Ps.* Magnificat.

*‘Magnificat.’*

*The Collect,*

*Oratio.* Excita quæsumus Domine potentiam tuam et veni: ut ab imminetibus peccatorum nostrorum periculis: te mereamur pro-

<sup>1</sup> Brev. Sar. fol. vi. Psalt. fol. xlvii.

tegente eripi, te liberante salvari. *terminando sic*, Qui vivis et reg. cum Dominus vobiscum, et Benedicamus Domino. *Memoria de Sancta Maria.* An. Beata es Maria quæ credidisti, quoniam perficientur in te quæ dicta sunt tibi a Domino: alleluia. *Vers. and the Memory.* Egredietur virga de radice Jesse. *Res.* Et flos de radice ejus ascendet. *Oratio.* Deus qui de beatæ Mariæ virginis utero verbum tuum angelo nuntiante carnem suscipere voluisti: præsta supplicibus tuis ut qui vere eam Dei genitricem credimus, ejus apud te intercessionibus adjuvemur. Per eundem... *Postea dicuntur vigiliæ mortuorum: scilicet Placebo et Dirige, usque ad lectiones tantum, et cætera.* *Service for the Dead.*

*Ad completorium<sup>1</sup>, dicto Pater noster et Ave Maria, incipiat* *Compline.* sacerdos, Converte nos deus salutaris noster. *Res.* Et averte iram tuam a nobis. Deus in adiutorium meum intende. Domine ad adjuvandum me festina. An. Miserere mei Domine: et exaudi orationem meam. *Ps.* Cum invocarem. *Et intonetur psalmus ab aliquo de superiori gradu.* Gloria Patri. *Ps.* In te Domine speravi. *Ps.* Qui habitat. *Ps.* Ecce nunc. Gloria Patri. An. Miserere. *Capitulum.* Tu in nobis es Domine: et nomen sanctum tuum invocatum est super nos: ne derelinquas nos Domine Deus noster. *Hoc capitulum dicitur ad completorium per totum annum: nisi a cæna Domini usque ad octavam paschæ.* Chorus respondeat, Deo gratias. *Hymnus.* Te lucis ante terminum, &c. *Vers. The Hymn.* Custodi nos Domine. *Res.* Ut pupillam oculi sub umbra alarum tuarum protege nos. An. Veni Domine visitare nos in pace: ut lætemur coram te corde perfecto. *Canticum Simeonis.* Nunc dimittis, &c. Gloria Patri. An. Veni Domine. *Sequuntur preces<sup>2</sup>.* *‘Nunc dimittis.’*

Kyrie eleison iii. Christe eleison iii. Kyrie eleison iii. Pater noster. Ave Maria. Et ne nos. Sed libera. In pace in idipsum. Dormiam et requiescam. Credo in Deum. Carnis resurrectionem. Et vitam æternam. Amen.

Benedicamus Patrem et Filium cum sancto Spiritu. Laudemus et superexaltemus eum in sæcula.

Benedictus es Domine in firmamento cœli. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

Benedicat et custodiat nos omnipotens et misericors Dominus. Amen.

Confiteor, Misereatur, et Absolutionem, tam ad primam quam

<sup>1</sup> Brev. Sar. fol. ii. Psalt. fol. liiii.

<sup>2</sup> Brev. Sar. Psalt. fol. lvii.

THE EVEN-  
ING OF-  
FICES.

Confession  
and Absolu-  
tion.

*ad Completorium per totum annum, quando Confiteor dicitur : et dicatur privatim ut vix audiatur a choro, hoc modo. Sacerdos respiciens ad altare, Confiteor Deo, beatæ Mariæ, omnibus sanctis, Vertens se ad chorum, et vobis: peccavi nimis cogitatione, locutione, et opere: mea culpa. Respiciens ad altare, Precor sanctam Mariam, et omnes sanctos Dei, respiciens ad chorum, et vos orare pro me. Chorus respondeat ad eum conversus, Misereatur; postea pro ipso ad altare conversus, Confiteor; deinde ad sacerdotem conversus ut prius sacerdos se habuit: deinde dicat sacerdos ad chorum: Misereatur vestri omnipotens Deus: et dimittat vobis omnia peccata vestra: liberet vos ab omni malo: conservet et confirmet in bono: et ad vitam perducatur æternam. Amen. Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ pœnitentiæ, emendationem vitæ, gratiam et consolationem sancti Spiritus: tribuat vobis omnipotens et misericors Dominus. Amen.*

Deus tu conversus vivificabis nos. Et plebs tua lætabitur in te.

Ostende nobis Domine misericordiam tuam. Et salutare tuum da nobis.

Dignare Domine nocte ista. Sine peccato nos custodire.

Miserere nostri Domine. Miserere nostri.

Fiat misericordia tua Domine super nos. Quemadmodum speravimus in te.

Domine Deus virtutum converte nos. Et ostende faciem tuam et salvi erimus. Domine exaudi. Dominus vobiscum. Oremus. *Hæ preces prædictæ dicuntur supradicto modo per totum annum ad completorium, tam in festis duplicibus quam simplicibus, etiam sine regimine chori. Et in feriis, nisi a cæna Domini usque ad octavam paschæ: ita tamen quod in omnibus festis per adventum; et a Domine ne in ira, usque ad cænam Domini; et a Deus omnium, usque ad adventum Domini; quando de feriali agitur, post vers. Fiat misericordia, &c., statim sequatur,*

Exaudi Domine vocem meam qua clamavi ad te. Miserere mei et exaudi me.

*Sequatur ps. Miserere: totus ps. dicitur cum Gloria, et Sicut erat, sine nota. Et tunc omnia fiant in prostratione ab inceptione i. Kyrie el. usque post orationem, et Confiteor, et Misereatur, et Absolutionem; ita tamen quod immediate post psalmum erigat se sacerdos solus sic dicens:*

Exsurge Domine, adjuva nos. Et libera nos propter nomen tuum.

(The Priest  
stands to say  
the Versi-  
cles.)

Domine Deus virtutum converte nos. Et ostende faciem tuam  
et salvi erimus.

THE EVEN-  
ING OF-  
FICES.

Domine exaudi orationem meam. Et clamor meus. Dominus  
vobiscum. Oremus. Illumina, quæsumus, Domine Deus, tene-  
bras nostras: et totius hujus noctis insidias tu a nobis repelle  
propitius. Per Dominum. in unitate. Dominus vobiscum. Bene-  
dicamus Domino.

*The Prayers  
at Compline.*

*Hæc oratio prædicta cum capitulo et versu Custodi nos, dicatur  
ad completorium per totum annum: nisi a cæna Domini usque ad  
octavam paschæ.*

*Omni die per annum post completorium de die: et post mat. de  
die præterquam in duplicibus festis: Et per octavas corporis Christi,  
et visitationis, assumptionis, et nativitatis beatæ Mariæ, et dedica-  
tionis ecclesiæ, et nominis Jesu, et in die animarum; et in vigiliis  
nativitatis Domini, et abhinc usque ad inceptionem historiæ<sup>1</sup>, Domine  
ne in ira; et a iiii. feria ante pascha usque ad inceptionem historiæ  
Deus omnium, dicitur pro pace ecclesiæ cum genuflexione sine nota  
iste psalmus: Ad te levavi, &c. Gloria. Finito psalmo sequitur,  
Kyrie eleison. Christe el. Kyrie el. Pater noster. Et ne nos,  
Sed libera.*

Exsurge Domine adjuva nos. Et libera nos propter nomen  
tuum.

Domine Deus virtutum converte nos. Et ostende faciam tuam,  
et salvi erimus. Domine exaudi. Et clamor. Dominus vobiscum.  
*Oratio.* Ecclesiæ tuæ, Domine, preces placatus admitte: ut de-  
structis adversitatibus et erroribus universis, segura tibi serviat liber-  
tate; et pacem tuam nostris concede temporibus. Per Christum.

*His dictis surgat sacerdos, et omnes clerici a prostratione, oscu-  
lantes formulas. Post completorium dicatur sola oratio, Fidelium  
animæ per Dei misericordiam in pace requiescant. Amen.*

<sup>1</sup> The *History* was a peculiar term for the Anthem, or *Responsory* sung after the first Lection during the period in which the Lections were chiefly taken from the Historical Books. These *Histories* began on the first Sunday after Trinity, which was commonly called in the Breviary *Deus omnium*, from the first words of this Responsory. Brev. Sar. Dom. i. post Trin. fol. xiv. In the same way the first

Sunday after the Octave of Epiphany was called *Domine ne in ira*. *Ibid.* fol. l. See Maskell, *Mon. Rit.* i. p. xxiii. A remnant of this mode of naming the ecclesiastical seasons is retained in our Calendar: the words *O Sapientia*, placed opposite to Dec. 16th, are the first words of the antiphon which was sung at Vespers before *Magnificat* from that day until Christmas Eve. Brev. Sar. fol. xviii.



SECT. II. *General Introductory Rubrics.*

*The Order for Morning and Evening Prayer daily to be said and used throughout the year.*

These two rubrics were placed as general directions for the whole public service, in 1552. They give rise to many questions, about which there has always been a difference of opinion and of practice.

*Daily Service.*

(1) Are the clergy bound to say the daily service? In 1549 the direction was limited to those who ministered in any church: but in 1552 the Common Prayer was directly substituted for the Breviary, by the order that ‘all priests and deacons should be bound to say daily the Morning and Evening Prayer, either privately or openly, except they were letted by preaching, studying of divinity, or by some other urgent cause;’ and provision continued to be made for the public service by the further order that ‘Curates being at home, and not being otherwise reasonably letted, should say the same in their parish-church or chapel.’ And this is our present order for the continual maintenance of the public daily prayer by curates, ‘being at home, and not otherwise reasonably hindered;’ and for the private saying of the same prayers by all priests and deacons who have not joined a public congregation, and are not hindered by ‘sickness, or some other urgent cause.’

*Litany days.*

Directions concerning the Litany and a part of the Communion Service were also given in 1549, that the Litany should be said or sung upon Wednesdays and Fridays, and after the Litany the Communion Service should be begun (though there were none to communicate with the priest,) and read until after the offertory, concluding with a collect and the blessing. And the same part of

the Communion Service was directed to be used on 'all other days whensoever the people be customably assembled to pray in the church, and none disposed to communicate.' The only change in this respect made in 1552 was the omission of the Communion Service except on holydays.

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(2) In what part of the church should the Morning and Evening Prayer be said? To settle this question was the original intention of the first of these rubrics. In 1549, the simple direction was given, 'The priest being in the quire shall begin with a loud voice. . . .' But great diversity arose in the manner of ministration, the more ardent reformers being anxious to change every custom of the mediæval service: hence not only did some lay aside the vestments worn by the priest, but they left the accustomed place of reading the prayers. And this was not treated as an unimportant matter; for we find Bucer calling it *antichristian*<sup>1</sup> to say service in the choir; and opinions of the same class were constantly gaining ground throughout the reign of Edward VI. Accordingly in the new Prayer-Book of 1552, this portion of the old preface was placed as a general introductory rubric, with the title prefixed, 'The Order where Morning and Evening Prayer shall be used and said:' and the first rubric directed it to be 'used in such place of the church, chapel or chancel, and the minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary. . . .' In 1559, this was altered to 'the accustomed place . . . except it shall be otherwise determined by the ordinary.' The effect of the altered rubric was a permission to retain the customs of 1549, since on Elizabeth's accession the old usages were in force, and the *accustomed place* of service was the chancel;

*Prayers to be  
said in the  
accustomed  
place of the  
Church,  
Chapel, or  
Chancel.*

*The accus-  
tomed place.*

<sup>1</sup> *Censura*, c. 1, Buceri *Script. Angl.* p. 457.

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such therefore was to continue, unless the ordinary should appoint otherwise<sup>1</sup> for the better accommodation of the people. Some bishops used the authority which was thus given to them, and caused a seat to be made in the body of great churches, where the minister might sit, or stand, and say the whole of the divine service; or in smaller churches a convenient seat outside the chancel-door<sup>2</sup>. This in turn became the general custom: and the Canons (1604) direct a convenient seat to be made for the minister to read service in, 'in such place of every church as the bishop of the diocese, or ecclesiastical ordinary of the place, shall think meet for the largeness or straitness of the same, so as the people may be most edified<sup>3</sup>.' The canon thus fixes the meaning of the rubric, which was retained at the last revision (1662), as a sufficient guide to the minister, all mention of Puritan innovations being omitted, and the final direction being left in the hands of the bishop of the diocese.

Reading-pew.

Vestments.

(3) What should be the dress of the minister? At the end of the Book of 1549 was placed the chapter, now forming a part of the Introduction, '*Of Ceremonies,*' with certain notes for the more plain explication and decent ministration of things contained in this book. The ornaments of the ministers are here mentioned, which are

<sup>1</sup> The Romanizers naturally expected that this would be done: Scot, bp of Chester, in his speech in Parliament against the Bill for the Liturgy (1559), mentions 'praying towards the East' as one of the old practices that would be set aside by the English Book of Prayer. Cardwell, *Conferences*, p. 110. Some seem to have made alterations without waiting for the direction of the ordinary: in 1564 Cecil complained of these irregula-

rities, that some said service in the chancel, others in the body of the church, some in a seat made in the church, some in the pulpit, with their faces to the people. Strype, *Parker*, p. 152.

<sup>2</sup> Parkhurst's *Articles of Visitation for the Diocese of Norwich* (1569). This is the first mention that we find made of a reading-pew. Hook, *Ch. Dict.* art. PEWS.

<sup>3</sup> Canons (1604) 14 and 82.

referred to in our present rubric, as sanctioned by Parliament in the second year of Edward VI. 'In the saying or singing of Matins and Evensong, Baptizing and Burying, the minister in parish-churches, and chapels annexed to the same, shall use a surplice. And in all cathedral churches and colleges, the archdeacons, deans, provosts, masters, prebendaries, and fellows, being graduates, may use in the quire, beside their surplices, such hood as pertaineth to their several degrees, which they have taken in any university within this realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates when they do preach, shall use such hoods as pertaineth to their several degrees. And whensoever the bishop shall celebrate the holy com-

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*The Direc-  
tions of the  
First Book of  
Edward VI.  
for Minis-  
ters,*

*for Bishops,*

<sup>1</sup> The word *rochette* cannot perhaps be traced further back than the thirteenth century. The chief difference between this garment and the surplice formerly was, that its sleeves were narrower. In the time of Henry VIII. and Edward VI. the bishops wore a scarlet *chimere* over the *rochette*, which in the time of Elizabeth was changed for the black satin *chimere* used at present. Palmer, *Orig. Lit.* II. p. 318.

<sup>2</sup> The *albe*, *alba*, *camisia*, *linea*, was a kind of long tunic reaching to the feet, and generally bound with a girdle of the same. It was worn by the bishop, priests, and deacons in ministering the Communion; and instead of it a bishop might wear a surplice. *Ibid.* p. 315.

<sup>3</sup> The *cope* was an ancient garment under the names *capa*, *cappa*, *pallium*, *pluviale*, &c. Being in-

tended for use in the open air, it had a cowl, and in process of time was entirely open in front. It was used in processions or litanies, and on solemn occasions in morning and evening prayers; by the bishop except in celebrating the Eucharist, ordination, and other occasions, when he used the vestment; and by priests, if they did not use the vestment, at the Eucharist. The Injunctions of Elizabeth (1564) directed the principal minister in collegiate churches to use a cope at Communion with gospeller and epistler agreeably: and this direction was renewed in the canons (1604). *Ibid.* p. 312.

<sup>4</sup> The *vestment*, or *chasuble*, called in the western churches *casula*, *planeta*, *penula*, *amphibalum*, &c., and in the eastern, *φαινόλεον* or *φενώλιον*, has been used in the Christian Church from a period of remote antiquity. It was a gar-

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for the Priest  
at Commu-  
nion.

Vestments or-  
dered in the  
Second Book  
of Edward  
VI.

in the Adver-  
tisements of  
Elizabeth,

pastoral staff in his hand, or else borne or holden by his chaplain.' Also the officiating priest at communion was instructed<sup>1</sup> to wear 'a white albe plain, with a vestment or cope,' and the assistant priests or deacons, 'albes with tunicles<sup>2</sup>.'

In the Second Book of Edward VI. these ornaments were reduced to the smallest possible amount: it was then ordered<sup>3</sup>, 'that the minister at the time of the Communion, and at all other times in his ministration, shall use neither alb, vestment, nor cope: but being archbishop, or bishop, he shall have and wear a rochet: and being a priest or deacon, he shall have and wear a surplice only.'

The rubric in Elizabeth's Prayer-Book did not specify the vestments of the clergy, but referred to her Act of Uniformity which was prefixed to the Book, and which re-appointed the ornaments of the second year of Edward, until other order should be taken by the Queen. Owing to the prevalence of great irregularities it was necessary to publish this further order, which was done in the 'Advertisements' of 1564. These Articles carefully specified

ment reaching from the neck nearly to the feet, with only an aperture for the head. The Latins afterwards divided it at the sides for convenience; (but the small, open-sided chasuble was not used in England; Rock, *Church of our Fathers*, i. p. 323). It was much ornamented, and of various colours. This vestment, or a cope, was appointed by the first English ritual to be worn by bishops in all public ministrations, and by priests in celebrating the Eucharist. Palmer, p. 309.

<sup>1</sup> Fourth rubric before the Communion Office (1549).

<sup>2</sup> The *tunicle*, *tunica*, *tunicella*, *dalmatica*, originally had no sleeves, and was often called *colobium*. It

is said that wide sleeves were added in the West about the fourth century; and the garment was then called *dalmatic*, and was the deacon's vestment when assisting at the Holy Communion; while that worn by subdeacons—called by the Anglo-Saxons '*roc*,' and *tunicle* generally after the 13th century—was of the same form, but smaller and less ornamented. Palmer, p. 314; Rock, *ib.* p. 383.

<sup>3</sup> Second general rubric before Morning Prayer (1552).

<sup>4</sup> These 'Advertisements' were compiled by Archbp Parker and other bishops acting as ecclesiastical commissioners, by the Queen's command, but not with the full concurrence of her Council. They



the public and private ‘apparel of persons ecclesiastical.’ The vestments for the public ministration in collegiate churches at Communion were copes, and at all other prayers or sermons surplices with hoods: and for parish-priests in saying prayers, or ministering the sacraments, or other rites of the church, ‘a comely surplice with sleeves, to be provided at the charges of the parish<sup>1</sup>.’ The canons (1604) direct surplices to be worn in college-chapels on Sundays, holydays, and their eves, and hoods by graduates: copes to be worn at the ministration of the holy communion in cathedral and collegiate churches, and surplices and hoods at other times; and a surplice by every minister in parish-churches<sup>2</sup>.

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and in the  
Canons.

(4) What are the legal ornaments of the church? No direction was given upon this subject in Edward’s First Prayer-Book, or in the Act of Uniformity which sanctioned it: but the publication of the Book was immediately followed by Injunctions, condemning sundry popish ceremonies, and among them forbidding to set ‘any light upon the Lord’s board at any time<sup>3</sup>.’ This was especially mentioned, since the Injunctions of 1547 had forbidden candles before pictures or images, but allowed ‘only two lights upon the high altar, before the sacrament, for the signification that Christ is the very true light of the world<sup>4</sup>.’ Although these Injunctions (1549) have not the authority of Parliament, yet they were undoubtedly issued with the intention of promoting that uniformity in all parts of public worship which had been enjoined by statute, and

Ornaments of  
the Church.

Candles for-  
bidden in the  
Injunctions,  
(1549.)

were not signed by the Queen, and they were only enforced by the bishops on their own canonical authority. In practice, however, they have been uniformly treated as having the full authority of ‘Injunctions,’ and are recognized in the canons of 1604 (can. xxiv.),

See Cardwell, *Doc. Ann.* LXV. and note pp. 321 sq.

<sup>1</sup> *Ibid.* p. 326.

<sup>2</sup> Canons 17, 24, 25, and 58.

<sup>3</sup> Cardwell, *Doc. Ann.* XV.; above, p. 23, note 5.

<sup>4</sup> *Ibid.* II. § 3.

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under the large notions of the royal supremacy which then prevailed. They may fairly be considered as affording evidence of the contemporary practice, and of the intention of the authors of the Prayer-Book in matters of rites and ceremonies. Persons who yield the amount of authority to these, which is readily given to other Injunctions, consider that candles upon the Communion Table are ornaments which were forbidden in the second year of Edward VI., and therefore are not authorized by our present rubric<sup>1</sup>. On the other hand, we may conclude from the terms of Elizabeth's Act of Uniformity, and of the rubric of her Prayer-Book, that it was her intention to distinguish between the customs of 1549, represented by Edward's Injunctions of that year, and those which not being mentioned and forbidden in the statute might be considered as authorized by the Parliament in 1549. And she certainly gave this practical interpretation to her own law, since in the royal chapel 'the cross stood on the altar, and two candlesticks, and two tapers burning<sup>2</sup>.' But it must be also observed that such a practice was not acceptable to the bishops; and their opinion was plainly expressed to the effect that the law did not mean to enforce a general return to the use of all the ornaments which had been found in churches in the second year of Edward and previously to the Injunctions, but only to sanction those ornaments which the Queen chose to retain<sup>3</sup>. And the Injunctions issued in 1559 made no mention of such ornaments, but, with the removal of monuments of superstition from the shrines, and walls, and windows of the churches, directed the holy table to be decently made and set where the altar stood, 'and there commonly

*The customs  
of Elizabeth.*

*Opinion of the  
Bishops.*

<sup>1</sup> *Ibid.* I. p. 74, note.

<sup>2</sup> Strype infers that the cross was a crucifix, *Annals*, I. pp. 175 sq.

<sup>3</sup> Above, p. 55.

covered, as thereto belongeth, and as shall be appointed by the visitors<sup>1</sup>.’ The Advertisements of 1564 directed this covering to be of ‘carpet, silk, or other decent covering,’ and ordered the Ten Commandments to be set up on the east wall over the said table<sup>2</sup>.

Another intention of these rubrics was to preserve the chancels from the violence of a class of reformers, who were not satisfied with destroying rood-lofts, but took away the chancel-screens and stalls, under the pretence of providing that the people might hear the prayers. This purpose was answered by permitting the prayers to be said in whatever part of the church was most convenient; and it was then ordered that the chancels should ‘remain as they had done in times past<sup>3</sup>’—a direction which still forms a part of our rubric.

The Canons (1604) distinctly specify the ‘things appertaining to churches:’ viz. a great Bible, the Book of Common-Prayer, and the books of Homilies; a font of stone; a decent communion-table, to be covered, in time of divine service, with a carpet of silk or other decent stuff, and with a fair linen cloth at the time of the ministration; the Ten Commandments to be set up on the east end of every church; chosen sentences to be written upon the walls; a convenient seat for the minister to read service in; a pulpit; a chest for alms; a surplice with sleeves. It is observable that the only vessel for the communion mentioned in the Canons is ‘a clean and sweet

GENERAL  
INTRO-  
DUCTORY  
RUBRICS.

*Communion  
Tables to be  
decently  
covered.  
The Com-  
mandments  
to be set up.  
Chancels*

*Furniture of  
churches pre-  
scribed in the  
Canons.*

<sup>1</sup> Cardwell, *Doc. Ann.* I. p. 234.

<sup>2</sup> *Ibid.* p. 326. This order had been given in 1561, see above, p. 58.

<sup>3</sup> Bp Cosin explains this, that the chancels should remain ‘distinguished from the body of the church by a frame of open work.’ Nicholls, *Addit. Notes*, p. 16. The

Chancel (*Cancellus*) is so called a *cancellis*, from the bars or lattices separating it from the body of the church. Chancels date from the 13th century. Guericke, *Manual of Antiq.* p. 104, (Morison’s translation).

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RUBRICS.

standing-pot or stoop of pewter, if not of purer metal,' in which the wine should be brought to the communion-table<sup>1</sup>.

### SECT. III. *Morning Prayer.*

*The Sentences, Exhortation, Confession, and Absolution.*

This commencement of our service was prefixed in 1552 to the older formularies. Reference has been made for its supposed original to the forms of worship used by the French and German congregations in England, and severally drawn up by Valerandus Pollanus and John à Lasco, in 1551.<sup>2</sup> But if the idea of placing a confession at the opening of the service was taken from the book of Pollanus, the peculiar doctrines of the French reformers were carefully avoided<sup>3</sup>. It has been observed that the Absolution is not in any way due to Pollanus, but possibly to à Lasco, if some similar expressions in his Absolution<sup>4</sup> must be taken to denote the source of our own. But this addition to the old service may be explained without any distinct reference to these foreign forms. The injunctions (1547) directed parish-priests 'to learn, and have always in a readiness such comfortable places and sentences of scripture as do set forth the mercy, benefits, and goodness of Almighty God towards all penitent and believing persons<sup>5</sup>.' And as the custom of

<sup>1</sup> See canons 20, 58, 80—84.

<sup>2</sup> See above, pp. 41, sqq.

<sup>3</sup> The followers of Calvin never lost an opportunity, especially in such a form as a Confession, of tracing our *actual* sins to the *original* corruption of our nature; see the *Confession*, above, p. 42. This notion is carefully avoided in our forms of prayer. Other expressions are introduced, which are contrary to the Calvinistic

theory, such as the plea for mercy in our Confession, by reason of the promises of God *declared unto mankind* by Jesus Christ, and the declaration of the Divine mercy in the Absolution,—*who desireth not the death of a sinner*. See Laurence, *Bampt. Lect. notes*, pp. 268 sq. and 374.

<sup>4</sup> Above, p. 44.

<sup>5</sup> Cardwell, *Doc. Ann.* II. § 22.

the period was not to leave much to the uncertain care or discretion of private individuals, homilies were provided to be read by those priests who were not allowed to preach; and addresses to the people were put into the Prayer-Book, wherever the priest was required to exhort them in the course of the Occasional Services. This instruction, therefore, as to the necessity of a daily confession of sins to God, and of a comfortable trust in God's promises of pardon to the penitent through faith in Jesus Christ,—the great subject of the teaching of the reformers,—was naturally placed at the beginning of the daily prayers, and expressed in words suited to bring religion, as a personal matter of continual obligation, to each man's conscience: which will account for the Sentences and Exhortation. Further, in preparing the English Prayers in 1549, the Mediæval Confession and Absolution<sup>1</sup> were entirely omitted, and nothing was put into their place. Hence it became necessary, in revising the Services in 1552, that this defect should be supplied; and the present forms were accordingly composed and brought into a much more suitable position, thereby agreeing with similar arrangements in the Services of other reformed congregations<sup>2</sup>.

THE SENTENCES,  
&c. (1552).

Of the Sentences, some contain support for the fearful, and are designed to prevent that excessive dread of God's wrath which hinders the exercise of devotion (3, 10, 7); some are designed to strengthen faith in God's mercy, and thus to comfort the despairing (4, 6, 9); some to inform the ignorant, who think either that they have no sin, or that a slight repentance will procure pardon

*The Sentences.*

<sup>1</sup> Above, p. 176.

<sup>2</sup> 'It is agreeable to godliness that, as often as we appear before the Lord, before all things we should acknowledge and confess

our sins, and pray for remission of the same.' Hermann's *Consultation*, fol. 213. These words perhaps contain the germ of the appropriate opening of our service.



THE SEN-  
TENCES,  
&c. (1552).

(11, 1); some to rouse the negligent to the duty of immediate repentance (2, 8); and one to reprove the merely formal worshipper (5)<sup>1</sup>.

The Exhortation.

The Exhortation connects the Sentences with the Confession: it derives the necessity for this duty from the Word of God, shews that the present time is most suitable, teaches the manner in which it should be performed, and invites to its performance. Its expressions are adapted to instruct the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal, and to check the presumptuous;—temperaments which are found in every mixed congregation, and which ought to be prepared for the solemn work of confession of sin.

The Confession.

The form provided for this purpose is called a 'General Confession.' It is general, because all are required to make it; and it is expressed in general terms, referring to the failings of human life, which are common to all men, and which may and ought to be confessed by all, without descending to particular sins, of which perhaps some of the congregation may not be guilty. It consists of two parts, besides the Introduction, or Address to God: the first, a confession of our sins of omission and commission; and the second, a supplication of pardon for the past and grace for the future.

The manner in which the Confession should be said is distinctly marked: it is *to be said of the whole congregation after the minister*: i.e. the minister is to say each clause, and then the people to repeat that clause after him. The manner of saying the Lord's Prayer is different; that is to be said '*with him*,' the people repeating the clauses simultaneously with the minister.

<sup>1</sup> The American Prayer-Book has also, Habac. ii. 20; Mal. i. 11; and Ps. xix. 14, 15.

The Absolution, like the Confession, differs entirely from all the forms bearing the same name in the mediæval services. In its terms it is opposed to widely differing errors, one being a groundless trust in sacerdotal power which pervaded the older forms, the second a narrow predestinarian view of divine grace and mercy which was gaining ground within the circle of Calvin's influence. Until the Hampton Court Conference it was entitled<sup>1</sup>, *The Absolution, to be pronounced by the minister alone*: the explanatory words, *or Remission of Sins*, being added at the revision after that Conference, for the satisfaction of some who thought that the word absolution was only popish. At the last revision, the word *priest* was substituted for *minister*;—an alteration which shews the intention of the Church to be, that deacons may read the prayers<sup>2</sup>, but that one in priest's orders only may pronounce the Absolution. When a deacon therefore is officiating, and a priest is also present, and in his place in the choir, or according to the present custom, at the communion table, the most proper course appears to be, that the priest should stand and pronounce the Absolution, the deacon kneeling in the desk,—he being, in fact, assistant to the priest, and ready to proceed in leading the people to the next petitions. But when no priest is present, the deacon

THE SENTENCES,  
&c. (1552).

*The Absolution.*

*Not to be said  
by Deacons.*

<sup>1</sup> In the American Prayer-Book it is entitled '*The Declaration of Absolution, or Remission of Sins*;' and the Absolution in the Communion Service is given as a second form.

<sup>2</sup> The present practice arose in Elizabeth's time (1559), from the necessity of supplying some service to churches which had no parish-priest, when not only deacons but even some laymen were licensed by the bishops to read the service. See the Articles, or promises sub-

scribed by Readers, Strype, *Annals*, I. 151; Cardwell, *Doc. Ann.* I. p. 302, note. Lay-readers were gradually discontinued, but the public ministration of deacons became a general custom, and was recognized by the Act of Uniformity of Charles II., which ordered (§ 22) that, when any Sermon or Lecture is to be preached, the Common Prayers and Service appointed for that time of day shall be openly read by some Priest or Deacon.

THE SEN-  
TENCES,  
&c. (1552)

should continue kneeling after the Confession and proceed to the Lord's Prayer.

The Absolution consists of two parts: first, a general declaration of the mercy of God to returning sinners, and an assurance of His pardon, on condition of our true faith and hearty repentance; and secondly, an admonition to ask the help of His Holy Spirit, to enable us to perform those conditions, that the pardon pronounced in His church on earth may be effectual to our eternal salvation.

*Amen.*

It will be observed that the word *Amen* is printed at the end of the Confession; but that the first rubric, directing it to be said by the people at the end of all prayers, occurs after the Absolution: also that the word is printed in a different type at the end of the prayers. In these, the minister says the prayer, or the collect, and then stops, while the people answer their *Amen*. In other parts, as the Confession, Lord's Prayer, Creeds, which are repeated by the minister and people, there is no such difference; the minister goes on, and says *Amen* himself, thus directing the people to do the same. In the antiphonal portions, as at the end of the *Gloria Patri*, the word is printed in the same character, thus directing it to be said by the same persons who have said the 'Answer' of the *Gloria*, it being a part of that 'Answer.'

We come now to the point at which the old Latin service was transferred to the English Prayer-Book. In 1549 as little alteration was made in the form of the service, as was consistent with reformation of doctrine. Hence the Matins and Evensong continued to commence with the Lord's Prayer: the *Ave Maria* was omitted; and the priest was directed to say the Lord's Prayer with a loud voice, instead of repeating it inaudibly. The cus-

tom of the Early Church was to keep this prayer from the knowledge of all who were not prepared for baptism, and hence, as being 'The Prayer of the Faithful,' it was only used publicly in the Communion Service, after the catechumens and others, who for various causes were non-communicants, had been dismissed<sup>1</sup>. The first allusion to its use at the beginning of the service of the Hours is in the Cistercian Consuetudinary (13th century); and there, as in the Sarum Breviary, it is preparatory to the office<sup>2</sup>. After it was repeated, the priest *began* the service with the versicles.

THE  
LORD'S  
PRAYER.

*The Prayer  
of the Faith-  
ful.*

The direction that the people should join in repeating the Lord's Prayer in this place was added in 1661. Previously it had been said by the minister alone on its first occurrence in the Morning and Evening Prayer, and in the Communion Service; and since 1552, by the minister, clerks, and people, when it occurred afterwards. This was contrary to the Roman use, but had the authority of the old Greek<sup>3</sup> and Gallican<sup>4</sup> churches. In 1661, a further change was made, following the Greek, in opposition to the Roman use, by the addition of the Doxology<sup>5</sup> at the conclusion of the prayer in this and in some

*To be repeat-  
ed by the  
People.*

<sup>1</sup> Bingham, *Antiq.* x. 5. 9. This was directed by the Sarum rubric; Brev. Sar. fol. iii. sup. p. 166.

<sup>2</sup> This was the use of all the English Churches: it was also introduced into Quignon's reformed Breviary (1536), but not into the Roman Breviary until its revision by Pius V. in 1568. Palmer, *Orig. Lit.* i. 1. 6.

<sup>3</sup> Gregor. *Epist. ad Johannem Syracus.* Lib. ix. Ep. 12. *Opp.* ii. 941: 'Dominica Oratio apud Græcos ab omni populo dicitur, apud nos vero a solo sacerdote.' The whole letter is on the subject of the ritual differences between the

Greek and Latin Churches.

<sup>4</sup> Mabillon, *De Liturg. Gall.* i. v. § 22.

<sup>5</sup> Some ancient English versions, from the 13th century to 1538, are printed in Maskell's *Appendix to the Prymer*, Mon. Rit. ii. 238 sq. All these omit the Doxology, according to the constant use of the Latin Church: it is however admitted without a question by the Greek Church: Chrysost. *Hom. in Matth.* xix. (al. xx.); *Opp.* Tom. vii. 253 D. (p. 288, ed. Bened. Paris. 1836). It was first inserted in the Prayer-Book for Scotland (1637).

THE  
LORD'S  
PRAYER.

other parts of the services. The English Church thus recognizes the received text of Matt. vi. 13, as well as that of Luke xi. 4: and there is special reason for its insertion in this place where the Lord's Prayer immediately follows the Absolution, and the office is one of praise.

## The Versicles.

The Versicles have certainly been used since the 6th century. The first is taken from Ps. li. 15; and the second versicle with its response appears in the Anglo-Saxon Offices<sup>1</sup>; it is the first verse of the 70th Psalm, which probably was repeated entirely, and concluded with *Gloria Patri*<sup>2</sup>. In 1549, this portion was taken from the Sarum Breviary<sup>3</sup>, and then followed, 'Praise ye the Lord. And from Easter to Trinity Sunday, Alleluia<sup>4</sup>.'

<sup>1</sup> See Palmer, *Orig. Lit.* i. i. 7; the Versicles are mentioned in the Rule of Benedict, and in an anonymous rule (compiled after 816), which directs this portion to be said at first rising for nocturns before going to the church. Mansi, XIV. 333.

<sup>2</sup> The ancient form, used in the Greek church, is Δόξα Πατρί, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας. *Liturg. Jacob. ap. Assemani Cod. Lit.* v. 63. Arius altered the form of the Doxology to suit his heretical opinions,—δοξάζειν τοὺς ἐξηπατημένους διδάξας τὸν Πατέρα διὰ τοῦ Υἱοῦ ἐν Ἁγίῳ Πνεύματι. Theod. *Fab. Hæret.* iv. c. i. (*Opp.* iv. 233 A.) 'Et quia non solum in sede apostolica, sed etiam per totum orientem, et totam Africam, vel Italiam, propter hæreticorum astutiam, qui Dei filium non semper cum Patre fuisse, sed a tempore cœpisse blasphemant, in omnibus clausulis post *Gloria*, Sicut erat in principio dicitur, etiam et nos in universis ecclesiis nostris hoc ita dicendum esse decernimus.' Conc. Vasense III. al. II. 529) can. v.: Mansi, VIII. 727. Great importance was attached to

the correct form of this Doxology, after the rise of the Arian heresy. Basil had used different forms, and wrote his treatise 'Concerning the Holy Ghost' to explain and justify himself. The exact form of words used in baptism was henceforth taken as the orthodox form of the Doxology. Basil. *Epist.* cxxv. (al. 78) p. 216 D. δεῖ γὰρ ἡμᾶς βαπτίζεσθαι μὲν, ὡς παρελάβομεν πιστεύειν δὲ, ὡς βαπτιζόμεθα· δοξάζειν δὲ, ὡς πεπιστεύκαμεν, Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα. And from the same idea of maintaining the true doctrine, probably arose the custom with the great preachers among the Fathers, continued to the present time, of concluding sermons with a form of doxology to the holy Trinity. See Hooker, *Ecdl. Pol.* v. 42. §§ 7 sqq.; Bingham, *Antiq.* XIV. 2. i.

<sup>3</sup> Above, p. 165.

<sup>4</sup> *Hallelujah* was anciently much used in the Christian Churches, especially at Easter. In England it was said at the beginning of the *Hours*, except from Vespers of Septuagesima to Easter Eve. Brev. Sar. fol. lviii., and also Quignon. Brev. fol. 58.



The answer, 'The Lord's name be praised,' was first inserted in the Prayer-Book for Scotland (1637), and was placed in the English Book at the last revision in 1661.

THE  
PSALMS

The 95th psalm has been sung in the western churches from a very remote period before the Psalms of the first nocturn<sup>1</sup>. It has been generally termed the Invitatory Psalm. *The Invitatory* was an anthem sung before it, and repeated, in part, or entirely, after each verse<sup>2</sup>. Therefore the rubric (1549) directed it to be 'said or sung without any Invitatory<sup>3</sup>.'

*Venite exultemus.*

*The Invitatory*

The Psalms follow according to the antient custom; the change from the mediæval services being that the whole Psalter is taken in order every month. With this object the number of psalms for each service was reduced to about three. There was nothing unusual in making a new arrangement of the daily psalms. Every church, and every fraternity of monks, and almost every monastery, had its own rules in this respect<sup>4</sup>. In the English

*Arrangement of the Psalter.*

<sup>1</sup> Strictly, perhaps, the portion to the end of the invitatories was regarded as introductory to the Service. It is probable that the custom of prefixing one or two psalms to the nocturnal office arose from a desire to allow some little time for the clergy and people to collect, before the office began. Benedict (*Regula*, c. 9) appointed two psalms, the second being the *Venite*. Palmer, *Orig. Lit.* i. i. 8.

<sup>2</sup> See above, p. 165.

<sup>3</sup> In the rubric preceding *Venite* there is an instance of confusion between the ecclesiastical terms, *reading*, *saying*, and *singing*, which is found in other rubrics, which belong partly to the earlier Prayer-Books, and partly to the last revision. At that time the phrase 'to read prayers' was coming into use—probably to distinguish the settled prayers of the Church from

the extemporaneous effusions of dissenters. See the rubric before the *Prayer for the King's Majesty* (Morning Prayer) which belongs to this period; 'Then these five Prayers following are to be read here, except when the Litany is read, &c.' See also the rubric before the Apostles' Creed; 'Then shall be sung or said...except only such days as the Creed of St Athanasius is appointed to be read.' the latter part of this rubric was added in 1661.

<sup>4</sup> Cassian, *Institut. Cœnobit.* ii. 2. Some churches repeated twenty or thirty psalms, some more, and some only eighteen; while in some monasteries in Egypt they read fifty, in others sixty psalms. *Ibid.* c. 5. By the rule of Columbanus (cap. 7) the whole Psalter was at some seasons of the year sung in two nights. In Spain, three psalms were sung

THE  
PSALMS.

Church twelve psalms had been sung in the nocturns of matins.

The custom of singing the Psalms is undoubtedly primitive<sup>1</sup>, and was continued by the early Christians from the Temple-service, which consisted chiefly of forms taken out of the Book of Psalms<sup>2</sup>; and the prayers of the modern Jews are also chiefly gathered from the same source.

In the early Christian Church the Psalms were so often repeated that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in the fields. It is also certain that in the 4th century, if not earlier, they were chanted antiphonally<sup>3</sup>.

Version of  
the Psalter.

The version used in the Psalter is the old translation of the Bible—that of Tyndale and Coverdale (1535) and Rogers (1537)—which was revised by Cranmer (1539), and published in a large volume, and placed in the churches

in the nocturnal office. Quignon also rearranged the Psalter in his reformed Breviary, giving three psalms to matins, and two or three to the offices of the other hours, so that the Psalter should be read through every week (*Psalterium dispositum in dies et horas ordine; quo totum singulis hebdomadibus dicitur per totum annum*. Breviar. fol. i. ed. 1537). See Palmer, *Orig. Lit.* i. i. 9; Bingham, *Antiq.* XIII. 10. § 10.

<sup>1</sup> 1 Cor. xiv. 26; Col. iii. 16.

<sup>2</sup> 1 Chron. xvi.; xxv.

<sup>3</sup> The following is Basil's account of the nocturnal service in his church (S. Basil. Opp. III. 311. *Epist. ad clericos Neocæsar.* p. 450. ed. Bened. Paris. 1839): τὰ νῦν κεκρατηκότα ἔθνη πάσαις ταῖς τοῦ Θεοῦ ἐκκλησίαις συνωδά ἐστι καὶ σύμφωνα. Ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῖν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς

προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἐξαναστάντες τῶν προσευχῶν εἰς τὴν ψαλμωδίαν καθίστανται. Καὶ νῦν μὲν διχῇ διανεμηθέντες ἀντιψάλλουσιν ἀλλήλοις, ὁμοῦ μὲν τὴν μελέτην τῶν λογίων ἐντεῦθεν κρατύνοντες, ὁμοῦ δὲ καὶ τὴν προσοχὴν καὶ τὸ ἀμετεώριστον τῶν καρδιῶν ἑαυτοῖς διοικούμενοι. Ἐπειτα πάλιν ἐπιτρέψαντες ἐνὶ κατάρχειν τοῦ μέλους οἱ λοιποὶ ὑπηχοῦσι· καὶ οὕτως ἐν τῇ ποικιλίᾳ τῆς ψαλμωδίας τὴν νύκτα διενεγκόντες, μετὰ τὴν προσευχόμενοι, ἡμέρας ἤδη ὑπολαμπούσης, πάντες κοινῇ ὡς ἐξ ἐνὸς στόματος καὶ μιᾶς καρδίας τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ Κυρίῳ, ἰδία ἑαυτῶν ἕκαστος τὰ ῥήματα τῆς μετανοίας ποιούμενοι. See a full account of the ancient Psalmody in Bingham, *Antiq.* XIV. 1.

with the royal sanction. The other portions of Scripture in the Prayer-Book were taken from the last translation at the revision in 1661. But the old Psalter was not altered: the choirs were accustomed to it; and its language was considered to be more smooth and fit for song.

THE  
PSALMS.

The repetition of the Doxology 'at the end of every psalm throughout the year' was ordered in 1549. In the Breviary it had been appointed after some psalms, or after a series of psalms. Its use signifies our belief that the same God was worshipped by the Jewish church as by us, only the mystery of the holy Trinity is more clearly revealed to us; and we by this addition turn the Jewish psalms into Christian hymns<sup>1</sup>.

*The Doxology repeated at the end of every psalm.*

The position which our Church gives to the reading of Scripture in the daily service commends itself to our reason. After Confession and Absolution, which may be called the preparation for worship, and psalmody, we are in a fit disposition to hear what God shall speak to us by His word. Two chapters are read, one from the Old, and one from the New Testament; showing the harmony between the Law and the Gospel, and the unity of the Church under its two dispensations; the comparative

<sup>1</sup> The American Prayer-Book divides the Psalter as our own; but it has also ten 'Selections of Psalms, to be used instead of the Psalms for the day, at the discretion of the Minister;' and 'Portions of Psalms to be sung or said at Morning Prayer, on certain Feasts and Fasts, instead of the *Venite exultemus*, when any of the foregoing Selections are to follow instead of the Psalms, as in the table.' These 'Portions' are formed of verses culled out of certain named psalms; and are invitatories for Christmas-day, Ash-Wednesday, Good-Friday, Ascension-day, and

Whit-Sunday. The rubric after *Venite* is: 'Then shall follow a *Portion* of the Psalms, as they are appointed, or one of the *Selections* of Psalms set forth by this Church. And at the end of every Psalm, and likewise at the end of the *Venite*, *Benedicite*, *Jubilate*, *Benedictus*, *Cantate Domino*, *Bonum est confiteri*, *Deus misereatur*, *Benedic*, *anima mea*,—MAY be said or sung the *Gloria Patri*; and at the end of the whole *Portion*, or *Selection* of Psalms for the day, SHALL be said or sung the *Gloria Patri*, or else the *Gloria in excelsis*, as followeth.'

THE  
LESSONS.

darkness of the older prophetic and typical revelation being made clear by the history of the life of Jesus Christ, and the preaching of His apostles.

That in the short extant notices of the early Church we should find traces of this custom, is nothing more than we should expect. Justin Martyr<sup>1</sup> says that the writings of the prophets and apostles were read in the congregation on Sunday. In the 4th century the Psalmody, which formed a large portion of the service, was ordered not to be continuous, but to be mingled with reading<sup>2</sup>. In the Gallican Church, in the fifth century, the Psalms were sung between the reading of the lessons; and four lessons were read in an appointed order, from the books of Moses, the Prophets, the Gospels, and the Epistles<sup>3</sup>. After the sixth century many of the Western Churches read three, five, seven, or nine lessons<sup>4</sup>. In the English Church there were either three or nine lessons in the nocturns of matins<sup>5</sup>; but these were generally very short, some consisting only of a few verses of Scripture, and some being short extracts from Expositions or Homilies of the Fathers, or Lives of the Saints. Hence, although the lessons were numerous, but little Scripture was read; and that small portion was interrupted by anthems<sup>6</sup>.

The Lessons  
in the Bre-  
viary, nu-  
merous, but  
short.

<sup>1</sup> Justin, *Apol.* § 87.

<sup>2</sup> *Concil. Laodice.* (circ. 367, Cabassut. *Notit. Concil.* p. 168) can. 17: μη δειν επισυνάπτειν ἐν ταῖς συνάξεσι τοὺς ψαλμοὺς, ἀλλὰ διὰ μέσου καθ' ἑκάστον ψαλμὸν γίνεσθαι ἀνάγνωσιν. Mansi, II. 568.

<sup>3</sup> *Collatio Episc. Gall.* (501) Mansi, VIII. 243. 'Evenit autem ut ea nocte, cum lector secundum morem inciperet lectionem a Moyse, ... Deinde cum post Psalmos decantatos recitaret ex Prophetis... Cumque adhuc Psalmi fuissent decantati et legeret ex Evangelio... Deni-

que cum lectio fieret ex Apostolo...'

<sup>4</sup> Palmer, *Orig. Lit.* I. i. 10. See the customs of different churches, Bingham, XIV. 3. § 2.

<sup>5</sup> See above, p. 166, sqq. The smaller and greater festivals were distinguished as *festi iii. aut ix. lectionum*.

<sup>6</sup> These interruptions were mentioned in the original preface, which is now the chapter *Concerning the Service of the Church*. See examples of the *responds*, *verses*, and *vain repetitions*, above, p. 166. *Commemorations*, *memories* (*memorie*),

It was a most important change that was introduced in 1549 into this part of the public service; for not only was the quantity of Scripture increased that was actually read, but the reading was made intelligible by being continuous<sup>1</sup>; while the appointment of two, instead of more numerous lessons, was a return to primitive custom<sup>2</sup>.

For the first lessons on ordinary days the course is to begin at the beginning of the year with Genesis, and to continue the reading of the books of the Old Testament in order at the Morning and Evening Services, omitting many chapters of Ezekiel, and the books of Chronicles, and the Song of Solomon. Isaiah is not read in its order, but is reserved for the season of Advent, he being 'the Gospel prophet,' containing the clearest prophecies of Christ. The omissions leave about fifty days unprovided for, and for them lessons are appointed from the Apocryphal books. These have been read in the Western Church since the 4th century, 'for example of life and instruction of manners, but not applied to establish any doctrine<sup>3</sup>.'

*First Lessons  
on ordinary  
days.*

*The Apo-  
crypha.*

were additions of the service of a holy-day to that of a Sunday or greater festival: see above, p. 16, note 2. *Synodals* were the publication or recital of the Provincial Constitutions in the parish-churches. Nicholls.

<sup>1</sup> Cardinal Quignon had worked in the same direction in his Breviary (1536), diminishing the number of lections, but appointing longer and unbroken portions: he says (*Præf.* p. 3) 'Versiculos, Responsoria et capitula omittere visum est...locum relinquere volumus continenti lectioni Scripturæ sacræ.'

<sup>2</sup> Justin, *Apol.* § 87. Cassian, *Inst. Cænob.* II. 6: 'quibus [psalmis] lectiones geminas adjunctentes, id est, unam veteris, et aliam novi

Testamenti...'

<sup>3</sup> Hieron. *Præf. cxv. in Libros Salomonis.* Op. Tom. I. p. 692. ed. Paris. 1624. In order to establish their canonicity some writers refer to a canon of a Council of Carthage (circ. 398), the authority of which is very dubious,—inasmuch as, like the Roman Church since the Council of Trent (Sess. IV. can. 1), it does not make any distinction between the apocryphal and the canonical books; 'Item placuit, ut præter scripturas canonicas, nihil in ecclesia legatur sub nomine divinarum scripturarum. Sunt autem canonicæ Scripturæ, Genesis...Salomonis libri quinque,...Daniel, Tobias, Judith, Esther, Esdræ libri duo, Machabæorum libri duo...'



THE  
LESSONS.*First Lessons  
for Sundays.*

The first lessons appointed for Sundays form a distinct yearly course of selected chapters from the Old Testament. These are taken from Isaiah during Advent and Epiphany: Genesis is commenced on Septuagesima Sunday, which is the first step in the preparation for Lent, and when the Sundays begin to be reckoned with reference to the coming Easter. This book, relating the original of our misery by the sin of Adam, and the judgment of God upon the world, has been read during Lent from very early times in the Christian Church<sup>1</sup>. The selections then proceed through the Historical and Prophetical Books, the Book of Proverbs being reserved for the concluding Sundays after Trinity.

*Lessons for  
Holy-days.*

Another course is provided for Holy-days<sup>2</sup>: proper chapters are appointed, usually for the first and second lessons, which are suited to the Commemoration, either prophetic of it, or if possible relating the history of it: the lessons appointed for saints' days are mostly taken

can. 47. Mansi, III. 891. See upon the subject of the Apocrypha, Horne, *Introd.* App. I. § 1. An expression of regret may be allowed that the reformed Calendar was not purged of these books; but opposition to a levelling Puritanism seems to have maintained them in a place where nothing but Scripture should be read. The insertion of 'Bel and the Dragon' and the 'Story of Susannah' in 1662 is inexplicable on any other principle. These Jewish legends had never before appeared in the English Calendar of Lessons. The Calendar provided for the Scottish Church (1604) only appointed chapters from the books of Wisdom and Ecclesiasticus on six saints' days. The American Church omits the Apocrypha from the Calendar of

daily Lessons, but retains it in the Table of Lessons for Holy-days.

<sup>1</sup> Chrysost. *Hom.* vii. *ad Pop. Antioch.* Opp. II. p. 100, ed. Par. 1838. See Maskell, *Mon. Rit.* I. p. xxii.

<sup>2</sup> August. *Prolog. in Epist. Joannis.* Op. III. 2479, ed. Par. 1837: '...interposita est solemnitas sanctorum dierum, quibus certas ex Evangelio lectiones oportet in Ecclesia recitari, quæ ita sunt annuæ, ut aliæ esse non possint.' Proper Lessons for Holy-days were selected by Musæus, a presbyter of Marseilles (circ. 490); Gennadius, *Illustr. Viror. Cat.*: 'Musæus.... hortatu S. Venerii episcopi excerpit ex sanctis Scripturis lectiones totius anni, festivis aptas diebus;' inter Opp. Hieron. IX. p. 183, H. ed. Paris. 1623.

from the Books of Proverbs and Ecclesiastes, or from the Apocryphal books of Ecclesiasticus and Wisdom.

THE  
LESSONS.

There can be no difficulty in determining what should be read on Holy-days when they fall in the week. For the fixed festivals (e.g. *Circumcision*, *Epiphany*, &c.) no lessons are appointed in the Calendar; and therefore on those days, and likewise on the moveable festivals and fasts (such as the *Passion-week*, *Ascension-day*, &c.) reference must be made to the Table of *Proper Lessons to be read on Holy-days*. But when a saint's day falls on a Sunday, there has been a difference of opinion in the choice of first lessons; one system rejecting all mention of the saint's day, and another substituting the saint's day for the Sunday. The following rules have been proposed<sup>1</sup>:—

*First Lessons  
on concur-  
rent festivals*

### I. *Sundays which take precedence of Saints' Days.*

The first and fourth in Advent—the first and fifth in Lent—the Sunday next before Easter—Easter-day—the first after Easter—Whit-Sunday—Trinity-Sunday. In all other cases the saint's day takes precedence of the Sunday; but note, that if the first Sunday after Easter fall upon the Feast of St Philip and St James, the second morning lesson will be that of St Philip and St James, but no further notice must be taken of that festival. Note also, that the first Sunday after Christmas takes precedence of all festivals except the Circumcision.

### II. *Holy Days which take precedence of other Holy Days.*

Ash-Wednesday—the whole of Passion-week—Monday and Tuesday in Easter-week, and in Whitsun-week—

<sup>1</sup> Plummer, *Observations on the Prayer-Book*, p. 25.

Ascension-day. If Ash-Wednesday fall on the 24th of February, the first lessons will be those of St Matthias' day; and if the Monday or Tuesday before Easter fall on the 25th of March, the first lessons will be those of the Annunciation of Mary.

There can be no objection to that portion of the rule which directs that on the days mentioned no notice should be taken of a saint's day. But on all other Sundays this rule directs that everything proper to the saint's day must displace the corresponding portion of the service of that Sunday. And again, no great objection can be raised to that part of the rule which concerns the Collect, and the Epistle and Gospel. But it is not clear that the lessons of the saint's day should be read instead of those of the Sunday; since the selected chapters form a distinct and continuous course for the Sunday first lessons; and by the above rule the Scripture narrative would be broken, and it might be by the reading of an Apocryphal chapter, which has been carefully avoided in the appointment of Sunday lessons. The difficulty appears to have originated in the feeling that, owing to the disuse of week-day services, the saints would perish from the memory of the people, unless their commemorations were observed on Sunday; and also from a strict interpretation of the rubric before the Collects in the Morning and Evening Prayer,—*'Then shall follow three Collects,'* &c.—understanding by it that no more than three Collects may be said, or not more than one Collect for the day. But this is not the interpretation which the compilers of our Prayer-Book have put upon their own rubric; for a second Collect is added to that for the day at certain seasons, which is in fact the insertion of a *memory* of Advent, and Christmas, and Lent; and three

Collects are appointed on Good Friday. Hence it may be argued that the mention of a saint's day, falling on a Sunday or other festival, should be made as a *memory*, by the insertion, or addition of the Collect of the saint's day to the regular office at Morning and Evening Prayer. Custom, however, has rather fallen into the use of only one Collect, to which no objection would be raised, if it be taken with the qualification, that the course of the Sunday first lessons is not to be broken, or at least that only canonical Scripture be read. And perhaps the most usual mode of conducting service is, to take the lessons of the Sunday, and the Collect, Epistle and Gospel of the saint's day, unless the Sunday be one of those named in the above rule.

THE  
LESSONS.

These observations apply only to the first lessons. The second lessons are always taken from the New Testament, so that with the exception of the Revelation, it is read through three times in the year. The order is only interrupted on certain holy-days which have their own proper history, which is appointed to be read.

The second  
Lessons.

It is probable that from very antient times psalms or canticles have been intermingled with the reading of Scripture in the public service: and those which we now use occupy as nearly as possible the places where they have been sung for centuries. The first of these is the hymn *Te Deum laudamus*. In the Breviary it is called the 'Psalm *Te Deum*,' or the 'Canticle of Ambrose and Augustine,' from the old legend<sup>1</sup>, that, at the baptism of Augustine by Ambrose, it was sung alternately by the two saints, as it was composed by inspiration. Most probably, however, it was composed in the Gallican Church; but it is yet doubtful to whom the honour of

*Te Deum  
laudamus.*

*its author.*

<sup>1</sup> Spondan. anno 388. n. 9, ex *Chronico Dacii spurio*: Pagi, I. 572.

THE CAN-  
TICLES.

the production of this noble hymn is to be given, whether to Hilary, bishop of Poitiers (355), or to Nicetius, bishop of Trèves (535)<sup>1</sup>. It is claimed for Hilary<sup>2</sup> by the Benedictine editors of his works; and there seems to be little reason to dispute it. It has by others been assigned to Hilary of Arles (440), because the earliest extant mention of it<sup>3</sup> is found in the Rule of Cæsarius, bishop of Arles, in the fifth century. It is there ordered to be sung every Sunday at Matins. The rubric of the Sarum Breviary appointed it daily at Matins, except in Advent, and from Septuagesima to Easter, and some other days<sup>4</sup>. In 1549 it was ordered to be used 'daily throughout the year, except in Lent.' The exception was omitted in the rubric of Edward's second Prayer-Book.

The following is the Latin original, from the Sarum Breviary<sup>5</sup>:

*Canticum S. Ambrosii et Augustini.*

Te Deum laudamus: te Dominum confitemur.

Te æternum Patrem: omnis terra veneratur.

Tibi omnes Angeli: tibi cœli et universæ potestates,

Tibi Cherubin et Seraphin: incessabili voce proclamant,

Sanctus<sup>6</sup>, Sanctus, Sanctus: Dominus Deus Sabaoth;

<sup>1</sup> Usser. *de Symbolo*, p. 3; Stillingfl. *Orig. Britan.* chap. iv. p. 221.

<sup>2</sup> From a letter of Abbo Floriacensis, in the 10th century.

<sup>3</sup> Menard. *not. in Gregor. Sacramentar.* Greg. Opp. III. p. 586, ed. Bened.: 'Quare ante S. Benedictum, et Teridium S. Cæsarii Arelatensis Episcopi Discipulum, qui de hoc hymno in suis regulis locuti sunt, nullus veterum illius mentionem fecit.' See Palmer, *Orig. Lit.* I. i. 11; Bingham, *Antiq.* XIV. 2. § 9.

<sup>4</sup> Brev. Sar. fol. iv. lviii.

<sup>5</sup> Brev. Sar. Psalt. fol. vii. In

two Irish MSS. not later than the 10th century, some readings are preserved, which differ from those of the modern copies, *i. e.* of the 15th and subsequent centuries. A transcript has been printed by Dr Todd in the Cambridge *Journal of Philology*, No. II. pp. 271, sqq. The Hymn is entitled, 'Hæc est laus sanctæ Trinitatis, quam Augustinus sanctus et Ambrosius composuit;' and it is preceded by the couplet, 'Laudate pueri dominum, Laudate nomen domini.'

<sup>6</sup> Sanctus] Dicentes, Sanctus, &c. MS.



Pleni sunt cœli et<sup>1</sup> terra : majestatis<sup>2</sup> gloriæ tuæ.

Te gloriosus Apostolorum chorus<sup>3</sup>,

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus : laudat exercitus.

Te per orbem terrarum : sancta confitetur ecclesia ;

Patrem immensæ majestatis ;

Venerandum tuum verum et unicum<sup>4</sup> Filium ;

Sanctum quoque Paracletum Spiritum.

Tu Rex gloriæ Christe.

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem<sup>5</sup> : non horruisti Virginis uterum.

Tu devicto mortis aculeo : aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes<sup>6</sup> in gloria Patris.

Judex crederis esse venturus.

Te ergo quæsumus, famulis tuis subveni<sup>7</sup> : quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis : in gloria numerari<sup>8</sup>.

Salvum fac populum tuum Domine : et benedic hæreditati tuæ.

Et rege eos : et extolle illos usque in æternum<sup>9</sup>.

Per singulos dies benedicimus te.

Et laudamus nomen tuum in sæculum<sup>10</sup> : et in sæculum sæculi.

Dignare<sup>11</sup> Domine die isto sine peccato nos custodire.

Miserere nostri Domine : miserere nostri.

<sup>1</sup> Et universa terra, MS.

<sup>2</sup> majestatis] honore, MS.

<sup>3</sup> Cf. Cyprian, *de Mortalitate*, p. 166. ed. Fell : 'Illic Apostolorum gloriosus chorus : illic prophetarum exultantium numerus : illic martyrum innumerabilis populus ob certaminis et passionis victoriam coronatus...'

<sup>4</sup> Unicum] unigenitum, MS.

<sup>5</sup> Tu ad liberandum mundum suscepisti hominem, MS.

<sup>6</sup> Sedes] sedens, MS.

<sup>7</sup> Tu ergo quæsumus nobis tuis famulis subveni. MS.

<sup>8</sup> Numerari] muneri, MS.  
This is undoubtedly the true read-

ing, and it is translated in the early English versions published by Mr Maskell : 'Make hem to be rewardid with thi seyntis : in blisse, with everlastinge glorie.' *Mon. Rit.* II. p. 14 ; see also pp. 230, 232.

<sup>9</sup> Æternum] sæculum, MS.

<sup>10</sup> Sæculum] æternum, MS.

<sup>11</sup> These two verses, and also the concluding verse, are omitted in these MSS. The *Te Deum* is followed by a hymn of praise, used probably in conjunction with it in the services of the ancient Irish Church, as a more distinct profession of faith, in opposition to

THE CAN-  
TICLES.Fiat misericordia tua Domine super nos: quemadmodum spera-  
vimus in te.

In te Domine speravi: non confundar in æternum.

Comber<sup>1</sup> observes that this antient hymn contains three particulars: *First*, an act of praise offered to God by us, and by all creatures, as well in earth as in heaven; *secondly*, a confession of faith; declaring, (1) the general consent unto it, (2) the particulars of it, concerning every person in the Trinity, and more largely concerning the Son, as to His divinity, His humanity, and particularly His incarnation, His death, His present glory, and His return to judgment: *thirdly*, a supplication grounded upon it; (1) for all His people, that they may be preserved here and saved hereafter; (2) for ourselves, who daily praise Him, that we may be kept from future sin, and be pardoned for what is past, because we trust in Him.

*Benedicite.*

The 'hymn,' or 'psalm *Benedicite*,' or the 'Song of the Three Children,' is a part of the Greek addition to the third Chapter of Daniel. It is a paraphrastical exposition of the 148th Psalm, and was used as a hymn in the later Jewish Church<sup>2</sup>, and was commonly sung in the Christian Church in the fourth century<sup>3</sup>. Some writers of that age speak of it as Scripture<sup>4</sup>. In the old offices of the English Church, the nocturns of matins

Arianism: 'Te patrem adoramus æternum, Te sempiternum filium invocamus. Teque spiritum sanctum, In una divinitatis substantia manentem, confitemur. Tibi uni deo in trinitate debitas laudes et gratias referimus; Ut te incessabili voce laudare mereamur, Per æterna sæcula.'

<sup>1</sup> *Companion to the Temple*, I. p. 96; *Short Discourses upon the Common Prayer*, pp. 53, sq.

<sup>2</sup> Nicholls.

<sup>3</sup> Ruffin. *adv. Hieron.* Lib. II. inter Opp. Hieron. IX. p. 155, B. ed. Paris. 1623.

<sup>4</sup> Cyprian. *de Orat. Dom.* pp. 141, sq. ed. Fell; Chrysost. Hom. IV. *ad Pop. Ant.*: τὰς ἐπὰς ἐκελvas ἀνέπεμπον εὐχὰς. Opp. II. 53, B. ed. Bened. Jerome and Theodoret expound it: Ruffinus (*sup. l. c.*) is very severe upon Jerome for denying its canonicity.

ended with *Te Deum*, and were immediately followed by lauds, beginning with psalms, among which this Canticle was sung<sup>1</sup>. In 1549 it was ordered to be used during Lent instead of *Te Deum*. In 1552, when a psalm was added to each Canticle after the Lessons of Morning and Evening Prayer, the rubrics concerning *Te Deum* and *Benedicite* were altered, as it appears, for uniformity, and these Canticles were to be used at discretion, without being limited to particular seasons.

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They are the only portions of the kind, appointed in the English Service-book, which are not taken out of canonical Scripture. Although *Benedicite* may be thought suitable to the Services, or first lessons of some particular days, (e.g. Septuagesima Sunday, and the nineteenth Sunday after Trinity), yet the general practice is always to use the *Te Deum*.

In the old office, there had been a short lesson, called ‘Capitulum’, read after the Psalms of Lauds. It was no more than a single verse, and was rejected both from Quignon’s Breviary, and from the reformed English service; and instead of it a chapter from the New Testament was appointed to be read as a second lesson: this, with a few exceptions upon special days, is always taken from the Gospels or Acts of the Apostles in the morning, and from the Apostolical Epistles in the evening.

The second  
Lesson.

The ‘little chapter’ at lauds, in the old offices, was followed by the Canticle which is still used after the second lesson. It was called the ‘psalm *Benedictus*,’ or the ‘Song of the Prophet Zacharias.’ In one edition of Edward’s first Prayer-Book, the rubric directing its use ‘throughout the whole year,’ describes it as a ‘Thanks-

*Benedictus.*

<sup>1</sup> It has the same position in Henry’s Primer (p. 466. ed. Burton).  
Quignon’s Breviary (fol. iv.) and in <sup>2</sup> Above, p. 170.

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*giving for the performance of God's promises.' And as by singing *Te Deum* after the lesson from the Old Testament we declare that the antient promises were fulfilled in the incarnation and atonement of the Saviour, and acknowledge the glory of the eternal Trinity; so after the lesson from the histories of the New Testament, we praise God for the fulfilment of His promises, in the inspired words of the father of John the Baptist, which may almost be called one of the earliest Christian hymns.*

It will happen, in the course of reading the daily lessons according to the Calendar, that the chapter containing this song of praise will be read in the second lesson. Therefore, at the revision of the Prayer-Book in 1552, the 100th Psalm was added in this place, to be used instead of *Benedictus*. It had been sung among the Psalms of Lauds in the old offices; and the only difference between its present and former position is, that it was formerly read before the lesson, and is now read after it. It is an appropriate song of praise for Creation and Providence, and has been most commonly used: but from the history of its appointment, and the words of the rubric, it is clear that *Benedictus* should be used, '*except when that shall happen to be read in the Chapter for the day, or for the Gospel on St John Baptist's day.*' *Jubilate* is always ordered, together with *Te Deum*, on the occasion of a solemn thanksgiving.

The service at this point passes to the third division of the old matin offices, called *Prime*. The repetition of a Creed in the course of the ordinary public service is not a custom of the early Church. It was taught to the catechumens, and rehearsed by them<sup>1</sup> in the hearing of

<sup>1</sup> Hence the Creed is called §§ 3, 4; Harvey, *Hist. of the*  
*μᾶθημα, γράφή.* Bingham, x. 3. *Creeds*, pp. 26, sqq.

the faithful at their baptism. This appears to have been the earliest use of the forms which are still extant of the confessions of faith of various churches or dioceses. The legend that the Apostles, before they separated from Jerusalem, compiled the Creed called by their name, each one contributing a clause<sup>1</sup>, may be dismissed from serious history. The fact of the existence of many creeds, among the scanty records of the Ante-Nicene Church, differing in expression, though agreeing in subject and order, proves that the churches founded by the Apostles in receiving the general deposit of Christian doctrine<sup>2</sup> did not receive from them any such formula as we now understand by *the Creed*<sup>3</sup>.

Traces of  
early Creeds.

The confession of faith in order to baptism was at first of the simplest kind: 'I believe that Jesus Christ is the Son of God<sup>4</sup>.' But early heresies made it necessary to introduce more exact definitions. Hence we have, towards the end of the second century, a declaration by Irenæus<sup>5</sup> of the faith received from the Apostles and their disciples; and also by Tertullian<sup>6</sup>, in the shape of an enlargement of some articles of the Creed. What is

<sup>1</sup> Ruffini *Symbol. ad Laurent.*, inter Opp. Hieron. ix. p. 63. See Bingham, *ibid.* § 5.

<sup>2</sup> We find single articles of the Creed, as points of faith, in Ignatius, see *Ep. ad Trall.* c. 9; Bingham, *ib.* § 6; Guericke, *Manual of Antiq.* (Morison's translation), pp. 227, sq.; Harvey, pp. 34, sqq.

<sup>3</sup> Called from the first word, *Credo*, in the Roman Church, as the Lord's Prayer was called *Pater-noster*, and the Psalms were known by the opening words. *The Creed* is σύμβολον, *symbolum*—a proof of authenticity, or a mark of recognition, as a seal-ring, a watch-word,—the proof of orthodoxy:—

some have derived this name from the legend above mentioned, (quasi συμβόλη, *collatio*) as the joint contribution of the Apostles, or as the sum of the Scriptural narrative (Cassian, *de Incarn.* Lib. vi. c. 3). It was also called κανών, and *regula fidei*. Bingham, x. 3. § 2.

<sup>4</sup> Acts viii. 37.

<sup>5</sup> Iren. *adv. Hæc.* i. c. 10. ed. Bened.

<sup>6</sup> Tertull. *de Præscript. adv. Hæc.* c. 13. See also Cyprian, *Epist.* 69 and 70, and Fell's note, p. 190. See Welchman and Beveridge on Art. viii.; Bailey, *Rituale Anglo-Cath.* pp. 166, sq.; Bingham, x. ch. 4.



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called the Apostles' Creed is the Roman or Italian Creed, and is found in the exposition of Ruffinus<sup>1</sup> of Aquileia. What is called the Nicene Creed is the Creed settled by the Council of Nicæa (325), and enlarged by the Council of Constantinople (381), which was the Creed adopted by the Greek Churches<sup>2</sup>. What is called the Athanasian Creed<sup>3</sup> was composed in Gaul, before the Council of Ephesus (431), perhaps by Hilary of Arles<sup>4</sup> (429)<sup>5</sup>, or by Victoricius, bishop of Rouen (401)<sup>6</sup>.

Public Repetition of the Nicene Creed.

The constant repetition of the Creed in the public service arose in the Eastern Church as a safeguard against the Arian heresy. This use of the Nicene Creed was first ordered by Peter, called the Fuller, bishop of Antioch (*circa* 471)<sup>7</sup>; and the example was followed by Timothy bishop of Constantinople (511)<sup>8</sup>. Of the Latin Churches that of Spain first adopted this Creed and the public use of it, for the same reason that had caused its use in the East, to bring the people back to the true faith after the Arian Gothic invasion: the third Council of Toledo (589) ordered it to be sung aloud by the people before the Lord's Prayer was said<sup>9</sup>. The custom

<sup>1</sup> Ruffini *Symbolum ad Laurentium*, inter Oper. Hieron. Tom. IX. p. 63: 'Nos illum ordinem sequimur, quem in Aquileiensi ecclesia lavaeri gratia suscepimus...' et ad calcem Cypriani (ed. Fell) p. 17.

<sup>2</sup> Pagi, *Crit. in Baron.* an. 325, xxiv. p. 409.

<sup>3</sup> The *Fides Athanasii*, as opposed to the *mala fides Arii*.

<sup>4</sup> Waterland, *Crit. Hist. of the Athanasian Creed*, ch. viii.

<sup>5</sup> *Ibid.* c. vii.

<sup>6</sup> Harvey, *Hist. of the Creeds*, p. 584.

<sup>7</sup> Theodor. Lector. *Hist. Lib. II.* p. 566: Πέτρον φησὶ τὸν κναφέα... ἐν πάσῃ συνάξει τὸ σύμβολον λέγεσθαι.

<sup>8</sup> *Ibid.* p. 563: Τριμύθεος τὸ τῶν τριακοσίων δέκα καὶ ὀκτὼ πατέρων τῆς πίστεως σύμβολον καθ' ἐκάστην σὺναξιν λέγεσθαι παρεσκεύασεν.

<sup>9</sup> Concil. Tolet. III. cap. 2; Mansi, IX. 993: 'Constituit synodus, ut per omnes ecclesias Hispaniæ, vel Gallæciæ, secundum formam orientalium ecclesiarum, concilii Constantinopolitani, hoc est, centum quinquaginta episcoporum symbolum fidei recitetur: ut priusquam dominica dicatur oratio, voce clara a populo decantetur; quo et fides vera manifestum testimonium habeat, et ad Christi corpus et sanguinem prælibandum pectora populorum fide purificata accedant.'

was received by the Gallican Church for the same reason in the time of Charlemagne<sup>1</sup>. Rome enjoyed the reputation of being free from Arianism, and hence retained the more ancient and simple Creed. The constant public use of the Nicene Creed was at last received into the Roman Liturgy (1014), in order to assimilate the use of Rome with that of France and Spain<sup>2</sup>. In this country, the Apostles' Creed was sung in the Anglo-Saxon office of Prime<sup>3</sup>: the Greater or Nicene Creed used at Mass was probably received from the Gallican Church.

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The recitation of the Apostles' Creed in the service of the Hours does not contradict the above statement touching the early concealment of the Creed, and the gradual introduction of the public use of the Nicene Creed into the Mass. As used in Matins, it was said together with the Lord's Prayer, before the Lections, privately by the choir<sup>4</sup>, and similarly at the beginning of the prayers at Prime it was repeated, but inaudibly, the priest raising his voice at the words, '*Carnis resurrectionem*,' to which the choir responded in the concluding words, '*Et vitam æternam. Amen*'.<sup>5</sup>

*The Apostles' Creed, how used in the service of the Hours.*

The Creed that was sung publicly in the Matin offices was the Athanasian. This has been used since the year 800<sup>6</sup>, in the English Churches, and probably long before that date, for it is found in MS. Psalters of the seventh and eighth centuries. In the Sarum Breviary it is appointed to be sung daily 'at Prime,' after the Psalms,

*The Athanasian Creed sung publicly.*

<sup>1</sup> Pagi, *Crit. in Baron. an.* 325. xxv. p. 409.

<sup>2</sup> Pagi, *Ibid.* See Bingham, x. ch. 4.

<sup>3</sup> Palmer, i. i. 14, from *Appendix to Hickes's Letters, ad primam*. Many copies of the Creed exist in Anglo-Saxon MSS.

<sup>4</sup> '*a toto choro privatim*,' Brev. Sar. fol. iii. sup. p. 166.

<sup>5</sup> Brev. Sar. Psalt. fol. xiii. sup. p. 171.

<sup>6</sup> Waterland, *Crit. Hist. of the Athanasian Creed*, ch. vi. Works iv. 225.

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and before the Prayers<sup>1</sup>. In the Roman Breviary it is ordered to be used on Sundays only<sup>2</sup>. Quignon, in his reformed Breviary, had appointed the Athanasian Creed on Sundays, and the Apostles' Creed on week-days<sup>3</sup>.

In 1549 the Apostles' Creed was appointed to be said ordinarily in this part of the service, and the Athanasian Creed in its stead upon the six festivals of Christmas, Epiphany, Easter, Ascension, Pentecost and Trinity. In 1552 seven saints' days were added to these festivals; so that this Creed should be used at intervals of about a month throughout the year<sup>4</sup>.

Ceremonies  
observed in  
repeating  
Creeds:  
standing,

turning to  
the East;

Both minister and people are directed to repeat the Apostles' and Nicene Creeds, because it is the profession of every person present. It is to be repeated *standing*, to express our resolution to hold fast the true faith. The custom, still maintained in many churches, of turning to the East while repeating the Creed, is very ancient, and originated in the practice of the Jews, who always turned their faces in the direction of Jerusalem when they prayed. For the Jews before the Captivity there was this reason for the practice, that they thus prayed towards the mercy-seat where God vouchsafed to dwell. The custom was early introduced among the ceremonies of baptism, in which it was usual to renounce the devil with their faces to the west, and then turn to the east to make their covenant with Christ: the east, or region of the rising sun, being the source of light. Hence the

<sup>1</sup> Brev. Sar. Psalt. fol. xii.

<sup>2</sup> Brev. Rom. *Dominica ad primam*, p. 23.

<sup>3</sup> Brev. Quignonii, fol. 6, 14.

<sup>4</sup> The American rubric allows that 'any churches may omit the words, He descended into hell, or may, instead of them, use the words,

He went into the place of departed spirits, which are considered as words of the same meaning in the Creed;' and allows the Nicene to be used instead of the Apostles' Creed in this place; making no mention of the Athanasian Creed.

turning towards the east became associated with the recitation of the Creed<sup>1</sup>. As used by Christians now it is an apt and expressive symbol of the oneness of their faith.

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Bowing at the name of Jesus, in repeating the Creed, is a remnant of an old custom of bowing whenever that name was pronounced, according to St Paul's words (Phil. ii. 10). The 18th Canon (1604) gives the meaning of this custom:—'When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed, testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgement that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised<sup>2</sup>.

and bowing  
at the name  
of Jesus.

*A Summary of the Creed by Tertullian<sup>3</sup> (circ. 200).*

*Tertullian's  
summary.*

Regula quidem fidei una omnino est, sola immobilis, et irreformabilis, credendi scilicet in unicum Deum omnipotentem, mundi conditorem, et filium ejus Jesus Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertio die resuscitatum a mortuis, receptum in coelis, sedentem nunc ad dexteram Patris, venturum judicare vivos et mortuos per carnis etiam resurrectionem.

*The Creed of Ruffinus, or of the Church of Aquileia<sup>4</sup>.*

*Creed of  
Aquileia.*

Credo in Deum Patrem, Omnipotentem, Invisibilem et Impassibilem: Et in Christum Jesum unicum Filium ejus, Dominum nostrum, qui natus est de Spiritu Sancto ex Maria Virgine, crucifixus sub Pontio Pilato, et sepultus, descendit ad inferna; Tertia die resurrexit a mortuis, ascendit in coelos, sedet ad dextram Patris;

<sup>1</sup> Cf. Bingham, *Antiq.* XIII. 8. § 15.

<sup>2</sup> The same order was given in Queen Elizabeth's Injunctions (1559): Cardwell, *Doc. Ann.* XLIII.

§ 52.

<sup>3</sup> Tertull. *De Virgin. Veland.* c. I.

<sup>4</sup> Harvey, *Hist. of the Creeds*, p. 75.

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inde venturus est, judicare vivos et mortuos. Et in Spiritum Sanctum, Sanctam Ecclesiam Catholicam, Remissionem peccatorum, hujus carnis Resurrectionem.

*An Anglo-Saxon version of the Apostles' Creed<sup>1</sup>.*

SE LÆSSA CREDĀ.

Ich gelyfe on God, Fæder Ælmihtigne, Scyppend heofenan and eorðan; and ic gelyfe on Hælend Crist, his áncennedan Sunu, urne Drihten, se wæs geeacnod of ðam Halgan Gaste, and acenned of Marian þam mædene, geðrowod under ðam Pontiscan Pilate, on róde ahángen, hé wæs dead and bebyrged, and hé niðer-astáh to helle, and hé arás of deaþe on ðam ðriddan dæge, and hé astáh up to heofenum, and sitt nu æt swiðran Godes Ælmihtiges Fæder, þanon hé wyle cuman to démenne ægðer ge ðam cucum ge ðam deadum. And ic gelyfe on ðone Halgan Gast; and ða halgan gelaðunge, and halgena gemænnyse, and synna forgifennysse, and flæsces ærist, and þæt ece líf. Sy hit swa.

Nicene  
Creed.

*The Nicene Creed, as it was recited in the Council of Chalcedon, (451)<sup>2</sup>.*

Πιστεύομεν εἰς ἓνα Θεὸν πατέρα, παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀορατῶν ποιητὴν. Καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς, μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς. Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ<sup>3</sup>. τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα· παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα<sup>4</sup> εἰς τοὺς οὐράνους· καὶ πάλιν ἐρχόμενον<sup>5</sup> κρῖναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.

Constantino-  
politan  
Creed.

*The Constantinopolitan Creed, as it was recited in the Council of Chalcedon<sup>6</sup>.*

Πιστεύομεν εἰς ἓνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀορατῶν. Καὶ εἰς ἓνα Κύριον Ἰησοῦν

<sup>1</sup> Communicated by the Rev. C. Hardwick, from a MS. containing the Homilies of Ælfric, p. 505; Cambr. Univ. Libr. Gg. 3. 28.

<sup>2</sup> Mansi, VI. 956; Routh, *Opuscula*, I. 367.

<sup>3</sup> ἐπὶ τῆς γῆς. *Symb. Nicen.* Mansi, II. 668.

<sup>4</sup> καὶ ἀνελθ. *Ibid.*

<sup>5</sup> καὶ ἐρχ. πάλιν. *Ibid.*

<sup>6</sup> Routh, *Opuscula* I. 398; Mansi, VI. 957.



Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φῶτος, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμέτεραν σωτηρίαν, κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου, καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα· σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα, καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς· καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος· Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον, καὶ<sup>1</sup> τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορεύομενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν· Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, προσδοκῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

*The 'Nicene' or 'Constantinopolitan' Creed, as it was said in the  
Mediæval English Church<sup>2</sup>.*

*Nicene Creed  
of the West-  
ern Church*

Credo in unum Deum. Patrem omnipotentem: factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria Virgine. Et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato: passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos. Cujus regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem. Qui ex Patre Filioque<sup>3</sup> procedit. Qui cum Patre et Filio simul adoratur et con-

<sup>1</sup> καὶ omit. Symbol. CP; Mansi, III. 565.

<sup>2</sup> Brev. Sar. Psalt. fol. xcvi.

<sup>3</sup> This addition to the Creed of the Western Church first appears in the acts of an assembly of bishops at Braga (412):—('procedentem a Patre et Verbo:' Concil. Bracar. I.

Mansi, IV. 287)—and in the Third Council of Toledo (589) according to some copies; Mansi, IX. 981. Mabillon (*De Lit. Gallic.* I. 3) says of it, 'quod a Caroli M. tempore exordium ducit.' It was then (circ. 800) of old standing. Very probably it is due to the Spanish

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glorificatur. Qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

*Symbolum Athanasii*<sup>1</sup>.*Athanasian Creed.*

Quicumque vult salvus esse : ante omnia opus est ut teneat catholicam fidem.

Quam nisi quisque integram, inviolatamque servaverit : absque dubio in æternum peribit.

Fides autem catholica hæc est, ut unum Deum in Trinitate : et Trinitatem in Unitate veneremur.

Neque confundentes personas : neque substantiam separantes.

Alia est enim persona Patris, alia Filii, alia Spiritus Sancti.

Sed Patris, et Filii, et Spiritus Sancti una est Divinitas : æqualis gloria, coæterna majestas.

Qualis Pater, talis Filius : talis Spiritus Sanctus.

Increatus Pater, increatus Filius : increatus Spiritus Sanctus.

Immensus Pater, immensus Filius : immensus Spiritus Sanctus.

Æternus Pater, æternus Filius : æternus Spiritus Sanctus.

Et tamen non tres æterni : sed unus æternus.

Sicut non tres increati, nec tres immensi : sed unus increatus, et unus immensus.

Similiter omnipotens Pater, omnipotens Filius : omnipotens Spiritus Sanctus.

Et tamen non tres omnipotentes : sed unus omnipotens.

Ita Deus Pater, Deus Filius : Deus Spiritus Sanctus.

Et tamen non tres Dii : sed unus est Deus.

Ita Dominus Pater, Dominus Filius : Dominus Spiritus Sanctus.

Et tamen non tres Domini : sed unus est Dominus.

Quia sicut singillatim unamquamque Personam, Deum et Dominum confiteri Christiana veritate compellimur.

Ita tres Deos aut Dominos dicere, catholica religione prohibemur.

Pater a nullo est factus : nec creatus, nec genitus.

Filius a Patre solo est : non factus, nec creatus, sed genitus.

Church in the middle of the fifth century. Harvey, *Hist. of the Creeds*, pp. 452 sqq: Hardwick, *Middle Age*, p. 61, n. 4.

<sup>1</sup> Brev. Sar. Psalt. fol. xi. See parallel passages from the writings

of Augustine ; Waterland, *Critical Hist.* ch. ix. Another title of this Creed was 'Psalmus Quicumque Vult.' hence the custom of reciting it antiphonally.

Spiritus Sanctus a Patre et Filio : non factus, nec creatus, nec genitus, sed procedens.

Unus ergo Pater, non tres Patres ; unus Filius, non tres Filii : unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius aut posterius : nihil majus aut minus.

Sed totæ tres personæ coæternæ sibi sunt et coæquales.

Ita ut per omnia (sicut jam supra dictum est) et Unitas in Trinitate : et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse : ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem : ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur : quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante sæcula genitus : et homo est ex substantia matris in sæculo natus.

Perfectus Deus, perfectus homo : ex anima rationali et humana carne subsistens.

Æqualis Patri secundum Divinitatem : minor Patre secundum humanitatem.

Qui licet Deus sit et homo : non duo tamen, sed unus est Christus.

Unus autem, non conversione Divinitatis in carnem : sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiæ : sed unitate personæ.

Nam sicut anima rationalis et caro unus est homo : ita Deus et homo unus est Christus.

Qui passus est pro salute nostra, descendit ad inferos : tertia die resurrexit a mortuis.

Ascendit ad cœlos, sedet ad dexteram Dei Patris Omnipotentis : inde venturus est judicare vivos et mortuos.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis : et reddituri sunt de factis propriis rationem.

Et qui bona egerunt ibunt in vitam æternam, qui vero mala in ignem æternam.

Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit : salvus esse non poterit.

Gloria Patri, &c.

Following the order of the mediæval services, we next

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arrive at the *Prayers*. These consisted of a number of versicles, commencing with the lesser Litany and the Lord's Prayer. The versicles which have been retained in our Service of Morning and Evening Prayer are selected from those used in the ancient ritual. In 1549 the custom was preserved of repeating the Creed as well as the Lord's Prayer after the lesser Litany; and the versicles concluded with the salutation, *The Lord be with you, &c.*

The saluta-  
tion.

In our present form, the mutual salutation of minister and people, primitive if not apostolic<sup>1</sup>, is a mutual thanksgiving for the right faith which has been confessed in the Creed, and a prayer to be kept in that faith; and preceding the prayers, as it was the ancient preface of a collect, it is a prayer that God will hear the joint petitions of minister and people in the versicles, and of the minister as the voice of the people in the collects that follow.

The Lesser  
Litany.

The Lesser Litany, by its three clauses, is an address to each Person of the Holy Trinity. In the Breviary each clause was thrice repeated<sup>2</sup>. The direction that the Priest shall stand while saying the versicles, is a continuation of the rubric in the Sarum Office<sup>3</sup>. The versicles are almost all culled from the Book of Psalms<sup>4</sup>. The verse, 'Give peace, &c.,' with its response, was an antiphon belonging to the collect for Peace<sup>5</sup>, and was placed in 1549

## The Versicles.

<sup>1</sup> The Greek form of salutation is, Εἰρήνη πάσι. Καὶ μετὰ πνεύματος σου. See Chrysost. *Hom.* III. in *Coloss.* Opp. Tom. XI. p. 348.

<sup>2</sup> See above, p. 175. The Greek versicle Κύριε ἐλέησον was constantly left untranslated in the forms of the Latin Church.

<sup>3</sup> Above, p. 176.

<sup>4</sup> Ps. lxxv. 7; xx. 9; cxxxii. 9;

xxviii. 9; li. 10, 11.

<sup>5</sup> Maskell's *Prymer* (circ. 1400) *Mon. Rit.* II. pp. 35 sq.; *Primer* (1545) p. 469, ed. Burton. The connection between this petition and its response is not very obvious at first sight: the former evidently supposes a state of war (and war seldom ceased in the rude times in which these versicles were framed);

among the versicles for constant use, instead of the words, 'Peace be within her walls, and plenteousness within her palaces.' The Commissioners of 1689 proposed to substitute for this response 'an answer promissory of somewhat on the people's part of keeping God's laws or the like, the old response being grounded on the predestinating doctrine taken in too strict an acceptation<sup>1</sup>.'

The Collects (*orationes*) occupy the same position in which they occurred in the unreformed offices, *viz.* after the prayers (*preces*)<sup>2</sup>. The collect for the day was said at the end of Lauds, and the collect for Grace, and other collects, at the end of Prime.

*The Second Collect, for Peace*, is in the Sacramentary of Gelasius :— *Collect for Peace.*

Deus auctor pacis et amator, quem nosse vivere; cui servire regnare est; protege ab omnibus impugnationibus supplices tuos: ut qui in defensione tua confidimus, nullius hostilitatis arma timeamus. Per<sup>3</sup>.

*The Third Collect, for Grace*, is in the Sacramentary of Gregory, and in the Anglo-Saxon Office :— *Collect for Grace.*

Domine sancte, &c.<sup>4</sup>

Here the Order of Morning Prayer ended until the last revision in 1661. In the Prayer-Book for Scotland (1637) a rubric was added after the third collect of Morning and Evening Prayer, directing our present usage.

'After this Collect ended, followeth the Litany: and if the Litany be not appointed to be said or sung that morning, then shall next be said the prayer for the King's

while the latter implies that God alone can give the victory which will secure peace as its result. The American Prayer-Book has only the first and last couplet of versicles, and omits the Collect for the day when the Communion

Service is going to be read.

<sup>1</sup> Cardwell, *Conferences*, p. 431.

<sup>2</sup> See Palmer, *Orig. Lit.* i. i. 16.

<sup>3</sup> Missal. Sar. Commune: *Missa pro pace: Post communio*, fol. ccxli.

<sup>4</sup> Brev. Sar. Psalt. fol. xiii, *ad primam*; above, p. 172.



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Majesty, with the rest of the prayers following at the end of the Litany, and the Benediction.'

Thus, although this conclusion of our service is of so late introduction, it belongs to a time when ancient customs were quite well understood. According to the old offices such prayers would be termed *Memoriæ*, or commemorations, *de Pace, de Gratia, pro Rege, &c.*<sup>1</sup>

Prayer for  
the King's  
Majesty.

The earliest form of the *Prayer for the King's Majesty* that has yet been discovered occurs in two little books, from the press of Berthelet, who was King's printer at the end of the reign of Henry VIII. and the beginning of that of Edward VI. One of these books is entitled '*Psalmes or Prayers taken out of holye Scripture;*' the date on the title-page being 1545, and that in the colophon being July 2, 1548. The book consists of xv. 'psalms,' made up of selected passages from the Psalms and other parts of Scripture; at the end these are called '*Finis xv. Psalmorum,*' thus in appearance being intended as a devotional substitute for the '*xv. Psalms*' of the Primer. After this is the xxii<sup>nd</sup> Psalm; and then follow '*A prayer for the Kynge,*' and '*A prayer for men to saie entryng into battaile.*' The difference of dates leads to a conjecture that the work was in type, but was stopped owing to the prevalent influence of the Gardiner faction at the close of the reign of Henry VIII., to be issued under more favourable circumstances in the next reign.

The other book containing this prayer is entitled, '*Prayers or meditations, wherein the mind is stirred patiently to suffer all afflictions here, to set at naught the vain prosperity of this world, and alway to long for the everlasting felicity: Collected out of holy works by the most virtuous and gracious Princess Katherine, queen of England,*

<sup>1</sup> Brev. Sar. Psalt. fol. xxii.: *Memoriæ communes ad Laudes.*

*France, and Ireland. Anno. dñi. 1547.* The colophon states that this volume was printed by Berthelet, Nov. 6, 1547. It is unfortunately imperfect; the leaves marked A ii and D. i. being missing. The first portion, containing Queen Katharine's prayers, is a series of devotional sentences: after which comes this prayer for the King, the beginning of which is lost: then the prayer for men to say entering into battle: then '*A devout prayer to be daily said,*' '*another prayer,*' and '*a devout prayer.*' If the dates in the colophon be right, this is the first printed copy. It does not vary from the other in any respect except the spelling: but as it is imperfect, the following transcript has been taken from the perfect form.

*A prayer for the kinge<sup>1</sup>.*

O Lorde Jesu Christe, moste high, moste mightie, kyng of kynges, lorde of lordes, the onely rular of princes, the very sonne of god, on whose ryghte hande syttyng, dooest from thy throne beholde all the dwellers upon earth: with mooste lowly hertes we beseche the, vouchesafe with fauourable regard to behold our most gracious soueraigne lorde kyng Edwarde the syxte, and so replenysse hym with the grace of thy holy spirite, that he alway incline to thy wil, and walke in thy way. Kepe hym farre of from ignoraunce, but through thy gifte, leat prudence and knowlage alwaie abound in his royall hert. So instructe hym (O LORD IESV) reygnyng upon us in erth, that his humaine majestee, alway obey thy divine majestee in feare and drede. Indue him plentifully with heauenly gestes. Grant him in health and welth long to liue. Heape glorie and honoure upon hym. Glad hym with the joye of thy countenance. So strengthe hym, that he maie vanquishe and ouercome all his and our foes, and be dread and feared of al the ennemies of his realme. AMEN.

In the Prayer-Books of Edward VI. this prayer was not put into the Morning and Evening Service; it was, however, placed in the Primer (1553)<sup>2</sup>, as '*the fourth*

<sup>1</sup> '*Psalmes or Prayers taken out of holye Scripture.*' 1545—1548.

<sup>2</sup> At the end of the Primer (1553) were also placed '*Sundry Godly*

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PRAYERS.

*Collect for the King*’ at Morning Prayer; another and shorter ‘*Prayer for the King*’ being added to the collects ‘*for Peace*,’ and ‘*for aid against all Perils*,’ at Evening Prayer. The collects in the Communion Office were the only prayers for the King in the public service, until the revision of the Prayer-Book at the beginning of the reign of Elizabeth (1559), when this prayer was altered and shortened, and together with the prayer for the Clergy and People was placed before the ‘*Prayer of Chrysostome*’ at the end of the Litany. There it remained until the last revision in 1661, when a rubric was placed at what had hitherto been the end of Morning Prayer, directing five *prayers* to be read after the *three Collects*, except when the Litany is read.

Prayer for  
the Royal  
Family.

The *Prayer for the Royal Family* was added among the Collects at the end of the Litany, in 1604; approved, if not composed, by Archbishop Whitgift<sup>1</sup>, and placed in the Prayer-Book among the changes made by way of explanation, after the Hampton-Court Conference, on the authority of James I. It was then entitled ‘*A Prayer for the Queen and Prince, and other the King and Queen’s children*,’ and began with the words, ‘Almighty God, which hast promised to be a Father of thine elect and of their seed, We humbly beseech thee to bless our gracious Queen Anne, Prince Henry, and all the King and Queen’s royal progeny: endue them, &c.’ In the first form of prayers published by authority in the reign of Charles I., being a service provided for a fast-day (1625), the words ‘the fountain of all goodness’ were introduced into this prayer, and were continued in the Prayer-Book published

*Prayers for divers purposes*;’ the first and second being the collects for the King from the Communion Service, and the third being also a

Prayer for the King, taken from Becon’s *Flower of Godly Prayers* (p. 19. ed. Park. Soc.)

<sup>1</sup> Cardwell, *Conferences*, p. 235.

in 1627; for the plain reason that the original clause was not thought appropriate in the case of a Sovereign who was at that time without issue. Afterwards (1632) the clause was replaced, and Prince Charles and the Lady Mary were mentioned in the prayer. In the following year, however, the first year of the primacy of Laud, the clause was again and finally removed. The inconvenience was thus avoided of continually altering the language of the prayer: which is a sufficient reason for fixing upon a general expression that should be equally suitable in all cases, without introducing the Archbishop's aversion to any language that savoured of Calvinism, as the ground for rejecting the original clause. It was also urged against the Archbishop, that political motives had caused him to omit the names of 'the Prince Elector Palatine and the Lady Elizabeth his wife,' after 1632, when in fact other names were introduced of princes more nearly connected with the throne, and the general expression 'the Royal Family' was added to include all the remoter branches<sup>1</sup>.

The *Prayer for the Clergy and People* is in the Sacramentary of Gelasius:—

*Prayer for  
the Clergy  
and People*

Omnipotens sempiterne Deus, qui facis mirabilia magna solus; præfende super famulos tuos pontifices, et super cunctas congregationes illis commissas, spiritum gratiæ salutaris; et ut in veritate tibi complacent, perpetuum eis rorem tuæ benedictionis infunde<sup>2</sup>.

<sup>1</sup> *Ibid.* pp. 234 sq.

<sup>2</sup> Brev. Sar. Psalt. fol. lx. *post Letaniam*. This was originally one of the prayers after the Litany; and there has been an English version of it in the Primer since the 14th century: Maskell, *Mon. Rit.* II. p. 107. It was somewhat altered in the Prayer-Book for Scotland (1637); being entitled '*A Prayer for the holy clergy,*' and commencing '*Almighty and ever-*

lasting God, who only workest great and marvellous things: Send down upon our Bishops, Presbyters and Curates, &c.' In the American Prayer-Book the language was again altered, '*Almighty and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops and other Clergy, and upon the Congregation, &c.*' In this book also the prayers are so placed that the Mi-

THE  
PRAYERS.*A Prayer of  
St Chryso-  
stome.*

The *Prayer of St Chrysostome* is found in the Liturgies of Basil, and Chrysostome; and although the composition of it cannot be certainly traced to either of those fathers, the prayer has been very anciently used in the middle of the Liturgies which bear their names. Thus a form of prayer taken from the Eastern Church found an appropriate place in our Prayer-Book, when a suitable concluding prayer was not found in the Western Breviaries. The following is the Greek original:—

‘Ο τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχὰς, ὁ καὶ δύο καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου, τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος· αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ σύμφερον πληρώσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαριζόμενος<sup>1</sup>.

This prayer was placed at the end of the Litany, when that service was revised by Cranmer in 1544, and at the conclusion of the daily Morning and Evening Prayer in 1661, according to the rubric of the Prayer-Book for Scotland (1637).

<sup>2</sup> Cor. xiii.  
14.

The concluding benediction is derived from the Liturgies of the Eastern Churches<sup>1</sup>, in which it has probably been used from the most primitive times. It is a common form of blessing used by St Paul, at the close of his Epistles, turned into a precatory benediction. It is thus a substitution of an apostolical form for that which had been anciently given to the Jewish Church. The older form involved the doctrine of the Trinity, under the three-

nister may read straight on to the conclusion of the ordinary service. The ‘Prayer for all conditions of men,’ and the ‘General Thanksgiving,’ are placed before the ‘Prayer of St Chrysostom’ in the Order of Morning and Evening Prayer, and the ‘General Thanks-

giving’ before the ‘Prayer of St Chrysostom’ at the end of the Litany.

<sup>1</sup> This form occurred in the Liturgies of Antioch, Cæsarea, Constantinople, and Jerusalem: Goar, pp. 75, 165.



fold repetition of the sacred Name; but this is a direct recognition of the doctrine according to the more full revelation given to the Christian Church. The benediction appointed in the Breviary at the conclusion of the prayers at Prime was nothing more than the ordinary commencement of a religious action, 'In the Name of the Father, and of the Son, and of the Holy Ghost<sup>1</sup>.' This was omitted in the reformed offices, but nothing was substituted until our present benediction was placed at the conclusion of 'The Litany used in the Queen's Chapel,' (1559)<sup>2</sup>.

#### SECT. IV.—*Evening Prayer.*

The order for Evening Prayer, called 'Evensong' in 1549, is formed upon the ancient offices of Vespers and Compline<sup>3</sup>. The Sentences, Exhortation, Confession, and Absolution, were appointed in 1552 to be said before the commencement of the older service: this part was not printed at the beginning of Evening Prayer until the last revision (1661). Of the versicles, the two former were added in 1552, thereby resembling the Morning Service. In 1549 the opening of the service followed the order of Quignon's Breviary<sup>4</sup> more closely than that of Sarum. The most simple order was taken: Antiphons, and

<sup>1</sup> Above, p. 174.

<sup>2</sup> *Liturg. Services of Elizabeth*, p. 17. (Park. Soc.) It is not printed in all the editions of the Prayer-Book of that year: *ibid.* pp. 75 sqq.

<sup>3</sup> Above, pp. 174, 175. These services were: at *Vespers*; five psalms with Antiphons, a Little Chapter, Hymn, Responsory, Magnificat, Collect, Memories: at *Compline*; Pater noster, Ave, Versicles, four psalms, Antiphon, the Preces, viz. Kyrie, Pater noster, Ave,

Credo, Confiteor, Misereatur, Absolution, Versicles, Collect '*Illumina*,' ending, except at certain seasons, with Ps. cxxiii. Kyrie, Pater noster, Versicles, and Collect for peace.

<sup>4</sup> Brev. Quignonii, fol. 64. *Ad Vesperas*; Pater noster, Ave, Deus in adjutorium, &c. Hymnus, Antiph. Magnificat, Orationes: *Ad Completorium*; Pater noster, Ave, Convertite nos, &c., Hymnus, Antiph., Nunc dimittis, Vers., Orationes.

EVENING  
PRAYER.The Cantic-  
cles.

Responsories, and the metrical hymns were omitted; the place of the Little Chapter at Vespers in the Sarum Breviary was occupied by a chapter from the Old Testament: and was followed by *Magnificat*, which has been sung at Vespers, as long as the service can be traced. Our second Lesson occupies the place of the Little Chapter at Compline, which, after a hymn that is omitted, was followed by ‘*the Song of Simeon*,’ this having been sung at Evening Prayer from very early times<sup>1</sup>. The Canticles thus inserted occupy a most significant place in our service. After reading the Old Testament we have the Song of Mary, testifying to the fulfilment of God’s promises of mercy to the fathers; and after reading the chapter from the Apostolical Epistles, and there beholding how the promises were fulfilled in the propagation of the Gospel among the Gentiles, we express our readiness to receive that Gospel for ourselves, in the song of the aged Simeon, and our faith that by so doing we shall have peace in our death, of which every night brings a type in sleep. These two Canticles only were appointed in 1549. In 1552, for variety, and still retaining the ancient rule that Psalms and reading of Scripture should be alternated, the 98th and the 67th Psalms were appointed to follow the first and second Lessons, at the discretion of the Minister, unless either of them had been read in the ordinary course of the Psalms. They had not been sung among the Psalms of Vespers or Compline; but are clearly most appropriate, as songs of praise for the announcement of salvation.

In 1549, the service at this point, as in Morning Prayer, followed the Breviary<sup>2</sup>, putting prayers and collects after the Song of Simeon. At the revision in 1552, the

<sup>1</sup> *Const. Apost.* vii. 49.

<sup>2</sup> *Preces ad Completorium*, Brev. Sar. Psalt. fol. lvii. ; above, p. 175.

Apostles' Creed was placed here, as in the corresponding part of the Morning Service. EVENING PRAYER.

*The second Collect, for Peace*, is as old as the fifth century, occurring in the Sacramentary of Gelasius<sup>1</sup> (494). In the Sarum Breviary it is the fourth collect after the Litany:—

Deus a quo sancta desideria, recta consilia, et justa sunt opera, da servis tuis illam quam mundus dare non potest pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine tempora sint tua protectione tranquilla<sup>2</sup>.

*The third Collect, for Aid against all Perils*, is also in the Sacramentary of Gelasius<sup>3</sup>, as an Evening collect,—the place which it occupies in the Sarum Breviary<sup>4</sup>.

There is a close resemblance between these ancient daily collects of Morning and Evening Prayer. In the first of each pair, the subject of petition is the same, but the words are different, and suited to the respective seasons. We ask outward peace in the morning to secure us against the troubles of the world, and inward peace in the evening to comfort and quiet our minds when we are to take our rest. In the second of each pair of collects, we ask in the morning grace and guidance to direct us in our duty, and in the evening light and aid when we are passive or unconscious. The metaphor of light according to Scriptural usage, will include the two ideas of knowledge and of comfort. We therefore pray that

<sup>1</sup> Muratori, *Lit. Rom. Vet.* i. 690.

<sup>2</sup> Brev. Sar. Psalt. fol. lx. *Letania*. It is also in the *Missa pro pace*, Miss. Sar. Commune, fol. ccxli. In Quignon's Breviary (fol. 507) it is among the collects after the Litany; as it is also in the 'Consultation' of Hermann of Cologne. In the Primer (after the year 1400), it is among the collects after the Litany. Maskell, *Mon. Rit.* ii. 108, note. In the earlier Primer,

printed by Mr Maskell, it is the collect 'for the pees' at Lauds: *Ibid.* p. 36.

<sup>3</sup> Muratori, i. 745.

<sup>4</sup> Above, p. 177. This ancient collect is altered in the American P. B.: 'O Lord, our heavenly Father, by whose Almighty power we have been preserved this day: By thy great mercy defend us from all perils and dangers of this night,' &c.

THE  
LITANY.

our understanding may be enlightened to perceive the sleepless providence of God, and our hearts cheered with the assurance of His love.

SECT. V. *The Litany.*

A form of supplication, resembling those features which distinguish the Litany from the other prayers, exists in the Apostolical Constitutions. The deacon bids the prayer<sup>1</sup>, or names the subjects of petition, and the people answer to each, *Lord, have mercy*. And the prayer of the bishop proceeds with a series of short petitions for all orders and circumstances of men; the form, *Let us pray*, being frequently introduced<sup>2</sup>.

About the fourth century, the word *Litany* came to be especially applied to solemn offices of prayer performed with processions of the clergy and people. In the time of Basil (370) some changes<sup>3</sup> had been introduced into the litanies which were not in use in the days of Gregory Thaumaturgus (254): and processions took place at Constantinople in the time of Chrysostome (398); but the service at these processions consisted of singing hymns<sup>4</sup>. After-

<sup>1</sup> Const. Apost. VIII. 6.

<sup>2</sup> *Ibid.* cap. 10. See the second part of Professor Blunt's *Introductory Lecture*, pp. 26, sq.: Bingham, *Antiq.* XV. I. § 2.

<sup>3</sup> It is not certain what the changes were: the litanies were peculiar penitential services; but the Benedictine editor can find no trace in them of processions: 'Αλλ' οὐκ ἦν, φησὶ, ταῦτα ἐπὶ τοῦ μεγάλου Γρηγορίου. 'Αλλ' οὐδὲ αἱ λιτανεῖαι ὡς ὑμεῖς νῦν ἐπιτηδεύετε. Καὶ οὐ κατηγορῶν ὑμῶν λέγω· ἡνχόμεν γὰρ πάντας ὑμᾶς ἐν δάκρυσι ζῆν, καὶ μετανόῃ διηγεκέι. S. Basil. *Ep.* CCVII. (al. 63) *ad Clericos Neocæsar.* Opp. T. III. 311. D.

<sup>4</sup> The Arians, not being allowed

to use the churches within the city, assembled about the porticoes, and sung heretical hymns through great part of the night, and at dawn of Saturday and Sunday went through the city and out of the gates to their place of worship, singing antiphonally all the way. Chrysostome, fearing that his people might be induced by these processions to join the Arians, established them on a more splendid scale; and by the help of the Empress Eudoxia silver crosses were provided bearing wax-lights, which were carried in the processions of the orthodox. Soer. *Hist. Eccl.* VI. 8, Sozom. VIII. 8.

wards the procession was joined with fasting and prayers, and was used for special supplications in any peculiar emergency<sup>1</sup>.

There is, however, no trace of such forms of prayer in the Western Churches before the fifth century. It is probable that the word *litany*, the *Kyrie eleison*, and *processions*,—the form and great part of the substance of these Oriental prayers—was received in the West early in that century<sup>2</sup>; and at first, the place at the beginning of the Litany, afterwards occupied by the invocations of numerous saints, was filled up with a frequent repetition of the form *Kyrie eleison*<sup>3</sup>. We find this custom in the time of Gregory the Great, and from it the *Kyrie eleison* was called *the Litany*, a name which we still retain, calling the form of words, *Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us*, the Lesser Litany. Besides these invocations, the service during the procession in the time of Gregory consisted in chanting a number of anthems<sup>4</sup>. And it was thus, as Beda relates<sup>5</sup>, that Augustine and his company of missionaries entered Canterbury, chanting a litany, which was one of the anthems appointed by Gregory to be sung in the procession of the Greater Litany.

<sup>1</sup> e. g. on account of an earthquake at Constantinople (430); Niceph. Callist. *Hist.* xiv. 46.

<sup>2</sup> See Palmer, *Orig. Lit.* ch. ii. § 4.

<sup>3</sup> 'Veniebant utrique chori psallentium ad ecclesiam clamantes per plateas urbis, *Kyrie eleison*.' Greg. Turon. *Hist.* x. i. p. 483. An ancient MS. Ritual of the Roman Church ordered *Kyrie eleison*, *Christe eleison*, and *Kyrie eleison*, to be each repeated one hundred times in a processional litany. Maillon, in *Ord. Rom. Comment.* Mus. Ital. ii. p. xxxiv.

<sup>4</sup> S. Gregor. *Antiphonarius*. 'In Litania majore...ad processionem Antiphonæ;' 47 anthems are given. Greg. M. *Opp.* iii. 689.

<sup>5</sup> Bed. *Hist. Eccl.* i. 25: 'Fertur autem quia adpropinquantes civitati, more suo, cum cruce sancta et imagine magni regis Domini nostri Jesu Christi, hanc lætanium consona voce modularentur. *Deprecamur te, Domine, in omni misericordia tua, ut auferatur furor tuus et ira tua a civitate ista, et de domo sancta tua, quoniam peccavimus. Alleluia.*'



THE  
LITANY.

The appointment of litanies on fixed days in every year is due to Mamertus, bishop of Vienne in Gaul (circ. 460). They had been used chiefly for the purpose of praying for rain, or for fine weather<sup>1</sup>: but on the occasion of some calamities in his diocese Mamertus appointed solemn litanies, or rogations, to be yearly observed on the three days preceding the feast of the Ascension<sup>2</sup>. These were soon called 'the rogation-days,' being the only days which were yearly set apart for such a service. Their observance was soon received throughout Gaul, and from thence passed to the Anglo-Saxon Church. The Great Litany of St Mark's day<sup>3</sup>, instituted by Gregory the Great (590) on the occasion of a pestilence in Rome, was also received in this country by the Council of Cloveshoe (747)<sup>4</sup>.

The Service used during the procession at rogations appears to have consisted chiefly of psalmody<sup>5</sup>, collects being said at different churches or stations. The next feature was the repetition of *Kyrie eleison*: and this was

<sup>1</sup> See the instances cited by Palmer, *Orig. Lit.* II. § 2; also the Preface to the Litany (from the Sarum Prymer, Maskell, *Mon. Rit.* II. p. 97) in Hilsey's Primer, p. 381, ed. Burton.

<sup>2</sup> Gregor. Turon. *Hist. Francor.* II. 34.

<sup>3</sup> Seven processions set out from different churches, and met in one principal church for a solemn service. Thus commenced the *Litania Septena*; and from the circumstances of its origin the Litany on St Mark's day (April 25th) is called the *Litania major*, although the service used does not differ from that of the rogations. Johan. Diaconus, *Vita S. Greg.* I. c. 42, Greg. M. *Op.* IV. 37, and note of Benedictine editor, Tom. II. 1283. Du Cange, *Gloss. s. v.* Litania. Brev. Rom. *Fest. April. xxv.*

<sup>4</sup> 'Sexto decimo condixerunt

capitulo, ut litanie, id est rogationes, a clero omnique populo his diebus cum magna reverentia agantur, id est die septimo Kalendarum Maiarum juxta ritum Romanæ ecclesiæ, quæ et litania major apud eam vocatur. Et item quod secundum morem priorum nostrorum, tres dies ante ascensionem Domini in cœlo cum jejuniis usque ad horam nonam, et missarum celebratione venerentur, non admixtis vanitatibus, uti mos est pluribus, vel negligentibus, vel imperitis, id est in ludis, et equorum cursibus, et epulis majoribus, sed magis cum timore et tremore, signo passionis Christi nostræque æternæ redemptionis, et reliquiis sanctorum ejus coram portatis, omnis populus genu flectendo divinam pro delictis humiliter exorat indulgentiam.' Mansi, XII. 400.

<sup>5</sup> See Palmer, *Orig. Lit.* II. § 3.

called the Litany, as was also the procession itself. About the eighth century the invocations of saints were introduced into the churches of the West<sup>1</sup>; and then this portion was called the Litany.

Besides the solemn rogation days, litanies were said in the English Church on the week-days during Lent, the invocations being varied on each day throughout the week<sup>2</sup>. The English Litany was originally intended to be a distinct office. It was put forth as a separate book by Henry VIII. Edward's Injunctions (1547), however, ordered it to be said 'immediately before high mass<sup>3</sup>.' A rubric in the first English Prayer-Book (1549)<sup>4</sup> ordered it to be said upon Wednesdays and Fridays<sup>5</sup>, and to be followed by the first part of the Communion Office. It was then placed after the Communion Office. In 1552 it was placed where it now stands, with the rubric directing it to be *used upon Sundays, Wednesdays, and Fridays*,

<sup>1</sup> Renaudot, *Liturg. Oriental.* i. 356: 'Litanie, nostro more loquendo, nullæ in ritu orientali sunt, etiamsi *Kyrie eleison* pluries repetatur...Sed neque Græci illas noverrunt...In ritu Alexandrino nulla sanctorum, ut in litanis nostris, commemoratio.' In the ancient Western litanies there were no invocations of saints: see '*A deprecation which Pope Gelasius appointed to be sung for the universal Church*,' in a book of offices ascribed to Alcuin (*Opp.* p. 241, Paris 1617); the Litany of the monastery of Fulda, and that of the church of Milan, in Bingham, *Antiq.* xv. i, § 2. The most ancient known litany containing the invocations is in Mabillon, *Analect.* iii. p. 669, &c.; it has not the names of any saints who flourished after the beginning of the 8th century. O'Connor, *Append. to Vol. I. of Catalogue of*

*Stowe MSS.* pp. 41, 49, mentions some litanies which seem to be equally ancient. Palmer, ii. § 3, p. 278, note. Cf. Hardwick, *Middle Age*, p. 98, n. 3.

<sup>2</sup> Brev. Sar. Psalt. *Letania*.

<sup>3</sup> Cardwell, *Doc. Ann.* ii. § 23.

<sup>4</sup> First rubric after the Communion Office.

<sup>5</sup> The Jews observed Monday and Thursday besides the Sabbath for their special days of assembling those together that dwelt in villages, in regard of some great calamities which befel their nation upon those days, and that they might not be three days together without some public service of God. The Christian Church appointed Wednesday and Friday, on which days our Saviour was betrayed and crucified. (*Cosin*) Nicholls, *Addit. notes*, p. 23.

THE  
LITANY.

and at other times when it shall be commanded by the Ordinary<sup>1</sup>. The Injunctions of Elizabeth (1559) renew the direction that the Litany should be said 'immediately before the time of communion of the sacrament<sup>2</sup>;' and likewise order 'that weekly upon Wednesdays and Fridays, not being holy-days, the curate at the accustomed hours of service shall resort to church, and cause warning to be given to the people by knolling of a bell, and say the Litany and prayers<sup>3</sup>.' And Grindal, archbishop of York, in his visitation (1571), directed 'the minister not to pause or stay between the Morning Prayer, Litany, and Communion, but to continue and say the Morning Prayer, Litany, and Communion, or the service appointed to be said (when there was no communion) together, without any intermission: to the intent the people might continue together in prayer, and hearing the word of God; and not depart out of the church during all the time of the whole divine service<sup>4</sup>.'

The petitions that we now use are generally of great antiquity. The following Litany, belonging to the tenth, or rather to the ninth century, is printed as an example of this part of our service, according to the use of the Anglo-Saxon Church<sup>5</sup>.

*Litany of the  
Anglo-Saxon  
Church.*

Kyrie eleison. Christe eleison. Christe audi nos.

Pater de cœlis Deus, Miserere nobis.

Fili Redemptor mundi Deus, Miserere nobis.

Spiritus Sancte Deus, Miserere nobis.

Sancta Trinitas unus Deus, Miserere nobis.

<sup>1</sup> According to this permission, the Litany is generally used by itself on the occasion of a confirmation.

<sup>2</sup> Cardwell, *Doc. Ann.* XLIII. § 18.

<sup>3</sup> *Ibid.* § 48. <sup>4</sup> *Ibid.* LXXVI.

<sup>5</sup> This is communicated by the Rev. C. Hardwick: it occurs at the end of a MS. Psalter in Latin with an interlined Anglo-Saxon transla-

tion, Cambr. Univ. Libr. Ff. i. 23. There were English versions of the Litany in the 14th century; see Maskell, *Mon. Rit.* II. pp. 217, 223; and his early English Prymer, *ib.* p. 95. It has been observed above, p. 15, that this was the first part of our service which was publicly used in English.

[Then follow a long series of invocations<sup>1</sup>, beginning "Sancta Maria ora," and ending "Omnes sancti orate pro nobis."]

Propitius esto.	<i>Parce nobis Domine.</i>
Ab omni malo,	<i>Libera nos Domine.</i>
Ab insidiis diaboli,	<i>Libera nos Domine.</i>
A peste superbix,	<i>Libera nos Domine.</i>
A carnalibus desideriis,	<i>Libera nos Domine.</i>
Ab omnibus immunditiis mentis et corporis,	<i>Libera nos Domine.</i>
A persecutione paganorum et omnium inimicorum nostrorum,	<i>Libera nos Domine.</i>
A ventura ira,	<i>Libera nos Domine.</i>
A subita et æterna morte,	<i>Libera nos Domine.</i>
Per mysterium sanctæ Incarnationis Tuæ,	<i>Libera nos Domine.</i>
Per crucem et passionem Tuam,	<i>Libera nos Domine.</i>
Per sanctam resurrectionem Tuam,	<i>Libera nos Domine.</i>
Per admirabilem ascensionem Tuam,	<i>Libera nos Domine.</i>
Per gratiam Sancti Spiritus Paracliti,	<i>Libera nos Domine.</i>
A pœnis inferni,	<i>Libera nos Domine.</i>
In die iudicii,	<i>Libera nos Domine.</i>
Peccatores,	<i>Te rogamus, audi nos.</i>
Ut pacem et concordiam nobis dones,	<i>Te rogamus, audi nos.</i>
Ut sanctam Ecclesiam Tuam regere et defensare digneris.	
Ut domnum apostolicum et omnes gradus ecclesiæ in sancta religionem conservare digneris,	<i>Te rogamus.</i>
Ut archiepiscopum nostrum et omnem congregationem illi commissam in sancta religionem conservare digneris,	<i>Te rogamus.</i>
Ut locum istum et omnes habitantes in eo visitare et consolari digneris,	<i>Te rogamus, audi nos.</i>
Ut omnibus benefactoribus nostris æterna bona tribuas,	<i>Te rogamus.</i>
Ut remissionem omnium peccatorum nostrorum nobis donares.	
Ut animas nostras et animas parentum nostrorum ab æterna damnatione eripias,	<i>Te rogamus.</i>
Ut nobis miseris miseris misereri digneris,	<i>Te rogamus.</i>
Ut inimicis nostris pacem caritatemque largiri digneris,	<i>Te rogamus.</i>

<sup>1</sup> The most modern saint whose date we are enabled to fix precisely is Eadmund, king of East Anglia, who was slain while fighting with the Northmen in 870; and the

clause in the Litany beginning 'A persecutione paganorum' seems to connect the composition of it more distinctly with the sufferings of that stormy period. C. H.

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 THE  
LITANY.
 

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Ut fructus terræ dare et conservare digneris, *Te rogamus, audi nos.*

Ut fratribus nostris et omnibus fidelibus infirmis sanitatem mentis  
et corporis donare digneris.

Ut cunctis fidelibus defunctis requiem æternam donare digneris.

Ut nos exaudire digneris,

*Te rogamus, audi nos.*

Fili Dei, Te rogamus, audi nos.

Agnus Dei, qui tollis peccata mundi,

*Parce nobis Domine.*

Agnus Dei, qui tollis peccata mundi,

*Miserere nobis.*

Christe, audi nos.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

The old litanies generally commenced with the form *Kyrie eleison*, each part of it being once or thrice repeated. It was all omitted in preparing the Litany of 1544; and at the same time the words *miserable sinners* were added in the invocations of the Trinity, and also the words *proceeding from the Father and the Son*. These changes, and the mode of repeating the clauses, are peculiar to our English Litany. Next in the old litanies came the invocations of saints, beginning with St Mary, and ending *Omnes sancti: orate pro nobis*. But in the Litany adopted by Hermann and his advisers, which supplied some hints to Cranmer in his work of revision, these were entirely omitted. Only three such clauses had been retained by our Reformers in 1544. They stood as follows:

Saint Mary, mother of God, our Saviour Jesu Christ, pray for us.

All holy angels and archangels, and all holy orders of blessed spirits, pray for us.

All holy patriarchs, and prophets, apostles, martyrs, confessors, and virgins, and all the blessed company of heaven, pray for us.

Each clause was repeated by the choir, in the same way as the preceding invocations of the Trinity. In the revision of this Litany for the King's Primer (1545), these three clauses still appeared, but only the words



*pray for us* were given to the choir. The clauses were entirely omitted in the next Litany, that of Edward VI.

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The prayer, between the invocations and the deprecations, was inserted in 1544, in the place of the old and short clause, *Propitius esto : parce nobis Domine*<sup>1</sup>; it is a translation of an anthem at the end of the penitential psalms, which therefore stood in the Breviary immediately before the Litany :

Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum, neque vindictam sumas de peccatis nostris. *Non dicitur ulterius quando dicitur in choro.* Parce, Domine, parce populo tuo quem redemisti pretioso sanguine tuo, ne in æternum irascaris nobis : et ne des hæreditatem tuam in perditionem, ne in æternum obliviscaris nobis<sup>2</sup>.

Then follow in all the litanies the deprecations, varying both in phrase and number, but preserving a general uniformity of subjects: they were given commonly in single clauses, each being followed by *Libera nos Domine*. No one will doubt that Cranmer exercised the soundest judgment in his selection of these clauses, and in bringing them together as they had never been arranged before. The last of the series only has been changed since 1544. It then contained the clause, ‘from the tyranny of the bishop of Rome, and all his detestable enormities,’ after ‘privy conspiracy:’ in the next year the phrase was changed into ‘abominable enormities,’ by the Primer (1545); but the original phrase appeared in Edward’s Prayer-Books, and in the Litany printed in the first month of Elizabeth’s reign<sup>3</sup>. When the Litany was published by authority (1559) as used in the royal chapel, the clause was omitted. The words ‘rebellion’

The Deprecations.

<sup>1</sup> A second clause was added in Quignon’s Litany, ‘*Propitius esto : exaudi nos Domine.*’ Hermann’s

Litany had two similar clauses.

<sup>2</sup> Brev. Sar. Psalt. fol. lix.

<sup>3</sup> See above, p. 47.

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LITANY.*The Obse-  
crations.*

and 'schism' were inserted at the last revision of the Prayer-Book in 1661.

The next portion, the plea for mercy by the merits of Christ's passion, is formed from the Old English Litany and that in Hermann's Consultation, as will be seen from the following phrases:—

Per mysterium sanctæ incarnationis tuæ:—Per nativitatem tuam:—By thy holy nativity (Hermann):—Per sanctam circumcisionem tuam:—Per baptismum tuum:—Per jejunium tuum:—By thy baptism, fasting, and temptations (Hermann).

Again,

By thine agony, and sweating of blood (Hermann):—Per crucem et passionem tuam:—Per pretiosam mortem tuam:—Per mortem et sepulturam tuam (Quignon):—By thy death, and burying (Hermann):—Per gloriosam resurrectionem tuam:—Per admirabilem ascensionem tuam:—By thy resurrection, and ascension (Hermann):—Per gratiam Spiritus Sancti:—Per adventum Spiritus Sancti Paracleti (Quignon):—By the coming of the Holy Ghost the Comforter (Hermann).

The next clause is formed by combining four separate clauses of Hermann's Litany:—

In all times of our tribulation:—In all times of our prosperity:—In the hour of death:—In the day of judgment: *Deliver us, O Lord.*

The clauses of the old Litany were,—

In hora mortis, succurre nos Domine.

In die judicii, libera nos Domine.

*The Inter-  
cessions.*

The form of the suffrages that follow is common to all the litanies, but the subjects vary considerably. After the suffrage for the church, those for the ecclesiastical orders usually came first, and were followed by those for the prince, and for Christian people. Yet the intercessions for rulers of the church and of the state are occasionally transposed<sup>1</sup>.

<sup>1</sup> Maskell, *Mon. Rit.* II. pp. 220, 226.

The clergy were described by Cranmer under the names of 'bishops, pastors, and ministers of the church ;' which was altered at the last revision to 'bishops, priests, and deacons ;' an expression more distinctly opposed to presbyterian notions of the Christian ministry.

The prayer for the peace of all nations is peculiar to our Litany. The old phrase was, 'That thou yield everlasting goods to our good doers.' Hermann's Litany prays 'to give peace and concord to all kings and princes.' Quignon limits the prayer for peace to Christian kings, and all Christian people. The ancient Anglo-Saxon Litany is remarkable in this respect, that it contains a suffrage 'for our enemies.'

The suffrages for grace seem to be formed from Hermann's Litany, where we find the expressions :—

That thou wilt vouchsafe to bring them again into the way of truth, which stray and be seduced :—to tread Satan under our feet :—to send faithful workmen into thy harvest :—to give to all the hearers increase of thy word, and the fruit of thy Spirit :—to lift them up that be fallen, and to strengthen them that stand :—to comfort and help the weaklings and such as be tempted.

The Sarum Litany has only :

Ut obsequium servitutis nostræ rationabile facias :—Ut mentes nostras ad cœlestia desideria erigas.

Two similar clauses had been introduced into Marshall's Primer :

That thou vouchsafe that all which do err and be deceived, may be reduced into the way of verity :—That thou vouchsafe that we may the devil with all his pomps crush and tread under foot.

The suffrages for special mercies may be considered as Cranmer's composition. The same subjects are indeed found, some of them in Hermann's Litany, and some in that of Marshall's Primer, but not with the same excellence of arrangement or expression. There are only two similar petitions in the Sarum Litany :—

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Ut miserias pauperum et captivorum intueri et relevare digneris :—Ut fructus terræ dare et conservare digneris.

The last suffrage has nothing corresponding to it in any other litany : it is a beautiful summary, expressing what we ought to feel at the conclusion of such petitions as have preceded : it is in general expressions, to supply any omission of a request, or of a confession, which ought to have been made : a prayer for repentance, forgiveness, and the grace of amendment of life<sup>1</sup>.

The Lesser Litany which follows is according to the old form ; the response, 'Grant us thy peace,' being inserted from Hermann's Litany.

The versicle, response and prayer, 'O God, merciful Father,' &c., are also taken from Hermann's Litany, as to their position. The English litanies had many versicles in this place besides the couplet ; and the prayer had formed a collect in the mass 'pro tribulatione cordis.'

Deus qui contritorum non despicias gemitum, et mœrentium non spernis affectum ; adesto precibus nostris, quas pietati tuæ pro tribulatione nostra offerimus : implorantes ut nos clementer respicias, et solito pietatis tuæ intuitu tribuas ut quicquid contra nos diabolicæ [fraudes ap. Palmer] atque humanæ moliuntur adversitates, ad nihilum redigas, et consilio misericordiæ tuæ allidas ; quatenus nullis adversitatibus læsi, sed ab omni tribulatione et angustia liberati, gratias tibi in ecclesia tua referamus consolati. Per Dominum<sup>2</sup>.

The next portion reaching to the end of the *Gloria Patri* also differs from the older litanies in its position. It was taken by Cranmer in 1544 from the introduction

<sup>1</sup> The American Prayer-Book has some verbal differences in the Litany (e. g. '*prosperity*' for *wealth*), and necessarily substitutes a general suffrage for 'all Christian rulers and magistrates ;' instead of those for the Queen. Before the Lesser Litany it directs that '*the*

*Minister may, at his discretion, omit all that follows, to the Prayer, We humbly beseech thee, &c.'* It also inserts the General Thanksgiving in the place where it is to be read, before the Prayer of St Chrysostome.

<sup>2</sup> Miss. Sar. Commune, fol. cexliv.

to the Litany sung on Rogation Monday before leaving the choir to form the procession:—

*Ordo processionis in secunda feria in rogationibus. Hæc antiphona dicatur a toto choro in stallis antequam exeat processio, cantore incipiente antiphonam. An. Exsurge, Domine, adjuva nos, et libera nos propter nomen tuum. Alleluia. Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. Non dicatur nisi primus versus, sed statim sequatur Gloria Patri. Deinde repetatur Exsurge Domine<sup>1</sup>.*

In translating the verse of the psalm Cranmer completed the sense by adding what had been the second verse of the 43rd Psalm in the Vulgate; the whole passage is Ps. xlv. 1, in our translation.

The Versicles were taken at the same time from an occasional portion added to the Litany in time of war:

*Si necesse fuerit, versus sequentes dicuntur a predictis clericis in tempore belli.*

Ab inimicis nostris defende nos, Christe.

Afflictionem nostram benignus vide.

Dolorem cordis nostri respice clemens.

Peccata populi tui pius indulge.

Orationes nostras pius exaudi.

Fili Dei vivi miserere nobis.

Hic et in perpetuum nos custodire digneris, Christe.

Exaudi nos, Christe, exaudi, exaudi nos, Christe<sup>2</sup>.

The last couplet was added at the same time, and was called ‘*The Versicle*,’ and ‘*The Answer*,’ shewing that it came from a different source. It was one of the couplets among the ‘*preces*’ of Morning and Evening Prayer<sup>3</sup>.

<sup>1</sup> Processionale Sarisb. fol. cxvi. Paris. 1530; in Cambr. Univ. Libr. B. 5. 36.

<sup>2</sup> *Ibid.* ‘Letania in rogationibus,’ fol. cxxxiii.

<sup>3</sup> Brev. Sar. Psalt. fol. xiii. ‘Dominica ad primam;’ also ‘Preces feriales,’ fol. xxii.; and ‘Preces completorii,’ fol. lvii.



THE  
LITANY.

After the versicles, the old litanies of the English Church ended for the most part with the following seven collects<sup>1</sup>:—

1. Deus cui proprium est misereri semper et parcere, suscipe deprecationem nostram; et quos delictorum catena constringit, miseratio tuæ pietatis absolvat. Per.

2. Omnipotens sempiterne Deus, qui facis mirabilia, &c. (*The Prayer for the Clergy and People.*)

3. Deus qui caritatis dona per gratiam Sancti Spiritus tuorum cordibus fidelium infundis, da famulis et famulabus tuis, fratribus et sororibus nostris, pro quibus tuam deprecamur clementiam, salutem mentis et corporis, ut te tota virtute diligant, et quæ tibi placita sint tota dilectione perficiant.

4. Deus a quo sancta desideria, &c. (*The Second Collect at Evening Prayer.*)

5. Ineffabilem misericordiam tuam nobis quæsumus, Domine, clementer ostende; ut simul nos et a peccatis omnibus exuas, et a pœnis quas pro his meremur benignus eripias.

6. Fidelium Deus omnium conditor et redemptor, animabus famulorum, famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam quam semper optaverunt, piis supplicationibus consequantur.

7. Pietate tua quæsumus, Domine, nostrorum solve vincula omnium delictorum; et intercedente beata et gloriosa semperque virgine, Dei genetrice, Maria, cum omnibus sanctis tuis, nos famulos tuos et omnem populum catholicum in omni sanctitate custodi; omnesque consanguinitate ac familiaritate, vel confessione et oratione nobis vinctos, seu omnes christianos, a vitiis purga, virtutibus illustra, pacem et salutem nobis tribue; hostes visibiles et invisibiles remove; pestem et famem repelle; amicis et inimicis nostris veram caritatem, atque infirmis sanitatem largire; et omnibus fidelibus vivis ac defunctis in terra viventium vitam et requiem æternam concede. Per eundem Christum Dominum nostrum. Amen.

In revising the English Litany in 1544, Cranmer placed here the following six collects:—

1. The first part of our present prayer, *We humbly beseech thee, &c.*, altered from an old collect:—

<sup>1</sup> Cf. Brev. Sar. Psalt. fol. lx.; Maskell, *Mon. Rit.* II. pp. 107—  
Processionale Sar. fol. cxxiii. sq.; 110, and pp. 221, 227.

Infirmittatem nostram quæsumus, Domine, propitius respice: et mala omnia quæ juste meremur omnium sanctorum tuorum intercessione averte. Per<sup>1</sup>.

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2. O God, whose nature and property, &c. (*Deus cui proprium*).

3. Almighty and everliving God, which only workest great marvels, &c. (*Omnipotens sempiterne Deus, qui facis*).

4. A translation of the collect, *Ineffabilem misericordiam*.

5. Grant, we beseech thee, O Almighty God, that we in our trouble put our whole confidence upon thy mercy, that we may against all adversity be defended under thy protection. Grant this, &c.

6. *A Prayer of Chrysostome.*

In 1549, the first and fifth of the above collects were formed into our present prayer, the Prayer of St Chrysostome (without any title) being left as the conclusion. The occasional prayers, 'for Rain,' and 'for Fair Weather,' were added to the Collects at the end of the Communion Office. In 1552 these with four other occasional prayers were inserted at the end of the Litany before the Prayer of St Chrysostome: while the concluding benediction was added to the Litany of Elizabeth (1559).

The occasional prayers are entirely English compositions: since the collects in the special masses for Rain, for Fair Weather, and in Time of War<sup>2</sup>, can hardly be said to have furnished a hint towards their expressions. The prayers *In the time of Dearth and Famine* were added in 1552; the second form was left out in 1559, and only restored, with alterations, in 1661. The prayer *In the time of War and Tumults*, belongs to 1552, and also that *In the time of any common Plague or Sickness*.

Prayers and  
Thanks-  
givings upon  
several occa-  
sions.

<sup>1</sup> Brev. Sar. Psalt. fol. xxiii. *Memoria de omnibus sanctis ad matutinas*: Processionale Sar. fol. cxxxiii; where it follows the preceding versicles at the end of the

Litany on the vigil of the Ascension.

<sup>2</sup> Missal. Sar. Commune, fol. ccxlv. sq.

THE  
LITANY.

It is probable that all these forms had their origin in the necessities of the time<sup>1</sup>. The prayers *to be said every day in the Ember weeks* were added at the last revision. They are peculiar to the English ritual<sup>2</sup>. The Ember days were called *the fasts of the four seasons*<sup>3</sup>, or in our Calendar, *the Ember days at the four seasons*; and the observance of them with special fasting and prayer was an act of consecration of the four seasons of the year. Being occasions of peculiar solemnity, ordinations were held at these times; and this is the order of our Church in the 31st Canon. The particular days were settled by the Council of Placentia (1095)<sup>4</sup> to be the Wednesday, Friday, and Saturday after the first Sunday in Lent, after Whitsunday, after the 14th of September (the feast of Holy Cross), and after the 13th of December (St Lucia). The rubric, however, directs one of the prayers to be said not only on the Ember days, but on every day of the Ember weeks<sup>5</sup>. The *Prayer that may be said after any of the former* is as old as the Sacramentary of Gregory<sup>6</sup>, and in an English form has had a place in the Prymer, as long as that book can be traced, standing with the collects at the end of the Litany<sup>7</sup>. It was, however,

<sup>1</sup> We find an account of the Sweating Sickness, and a Dearth, in 1551: Strype, *Mem. Eccl. Edw. VI.* bk. II. ch. iv. Also there was a general European war, besides the more pressing troubles in Ireland: *ib.* ch. iii.

<sup>2</sup> Palmer, *Orig. Lit.* I. p. 305.

<sup>3</sup> From *jejunia quatuor temporum* the Germans called these seasons *quatember*, and hence some have derived our term *ember*. Its supposed derivation from the sprinkling of ashes is without foundation.

<sup>4</sup> Can. xiv. Mansi, xx. 806.

<sup>5</sup> Of the two prayers the first is more appropriate to the former

part, and the second to the latter part of the week.

<sup>6</sup> Greg. Sac. *Orationes pro peccatis*. Op. III. p. 195.

<sup>7</sup> Maskell, *Mon. Rit.* II. p. 107. Being a short collect it is given here as an example of mediæval English:—‘*Preie we. Orisoun. Deus cui proprium.* God, to whom it is propre to be merciful and to spare evermore, undirfonge oure preieris: and the mercifulnesse of thi pitie asoile hem, that the chayne of trespas bindith. Bi crist oure lord. So be it.’ This collect is omitted in the American Prayer-Book.

omitted during the reign of Edward VI., but restored in the Litanies at the beginning of the reign of Elizabeth (1558 and 1559)<sup>1</sup>. Its place is after the Ember prayers, and *not* after the Prayer for all conditions of men.

The *Prayer for the High Court of Parliament* was composed most probably by bishop Laud. It first appeared in an 'Order of Fasting' in 1625, and again in 1628 in a special form of prayer 'necessary to be used in these dangerous times of war.' In these early forms it is almost verbally like the present prayer, only somewhat longer: it also contains the words 'most religious and gracious king<sup>2</sup>,' which have been commonly supposed to have been introduced as a compliment to Charles II. In 1661 the prayer was inserted in a special form for a Fast-day on the 12th of June, and again in the following January; and at the same time it was placed by the Convocation in the Book of Common Prayer<sup>3</sup>.

The composition of the *Prayer for all conditions of men* has been ascribed to bishop Sanderson. It was, however, most probably, composed by bishop Gunning, Master of St John's College, Cambridge. In its original shape it is supposed to have been longer, and to have brought into one prayer the petitions for the King, Royal Family, Clergy, &c., which are scattered through several collects<sup>4</sup>. The Convocation, however, retained the collects, and therefore threw out the corresponding clauses in this general Prayer, without altering the word

<sup>1</sup> Above, p. 47.

<sup>2</sup> Sovereigns are mentioned as *εὐσεβέστατοι καὶ πιστότατοι* in the Anaphora of St Basil's Liturgy: Bunsen's *Hippolytus*, iv. p. 419.

<sup>3</sup> Cardwell, *Conferences*, p. 233, note; Lathbury, *Hist. of Convoc.* pp. 301, sq.; Clay, *Prayer-Book*

*Illustrated*, Pref. p. xxv. The word *Dominions* was substituted for *Kingdoms* by an Order of Council of January 1, 1801.

<sup>4</sup> See the objections to short collects raised by the dissenters at the Savoy Conference, Cardwell, *Conf.* pp. 308, sq.; above, p. 114.

OCCA-  
SIONAL  
PRAYERS.

*finally*, which seems to be needlessly introduced in so short a form. Before this, no general intercessory prayer occurred in the service except on those mornings when the Litany was said.

Thanks-  
givings.

Praise is an essential part of divine worship. Hence we retain throughout the service Doxologies, Psalms, and Canticles. But these do not include that particular thanksgiving for extraordinary deliverances, or indeed for daily mercies, which is due to the Author and Giver of all good things. Hence some particular thanksgivings<sup>1</sup> were annexed to the Litany at the revision of the Prayer-Book after the Hampton-Court Conference, by order of James I., under the title of '*An enlargement of thanksgiving for diverse benefits, by way of explanation*'.<sup>2</sup> These were thanksgivings *for Rain, for Fair Weather, for Plenty, for Peace and Victory, and for Deliverance from the Plague* in two forms<sup>3</sup>. At the last revision, after the restoration of the Monarchy, another special form of thanksgiving was added, *for restoring Publick Peace at home*. Its language must have been felt to be strikingly appropriate, when read with the restored Common Prayer, after such a period of *outrage and sedition*. At the same time the Convocation accepted a form of *General Thanksgiving*, composed by Bishop Reynolds<sup>4</sup>,

<sup>1</sup> 'The English ritual, I believe, is the only one which contains special thanksgivings for the mercies of God, others having confined themselves to general expressions of gratitude on all such occasions. It has therefore, in the present case, improved on the ancient customs of the Christian church, instead of being in any way inconsistent with them.' Palmer, *Orig. Lit.* i. p. 307.

<sup>2</sup> See above, pp. 86, sq.

<sup>3</sup> Cardwell, *Conf.* pp. 222, sq.

<sup>4</sup> '*A form of general thanksgiving* was prepared and presented by the Bishop of Norwich on the 14th of December. It is frequently stated, that the general thanksgiving was composed by Sanderson; but it is clear from the proceedings of the upper house that it was prepared by Bishop Reynolds.' Lathbury, *Hist. of Convoc.* p. 289. See also Cardwell, *Conferences*, p. 372, note.



which rendered the book more perfect by making the Thanksgivings correspond with the Prayers<sup>1</sup>.

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SIONAL  
PRAYERS.

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<sup>1</sup> In the American Prayer-Book, the *Prayer for all conditions of men* and the *General Thanksgiving* are inserted in their place in the Morning and Evening Prayer. The Occasional Prayers and Thanksgivings include additional forms, *For a Sick Person, for a Sick Child, For a Person, or Persons going to Sea, For a Person under Affliction, For Malefactors, after Condemna-*

*tion, and A Prayer to be used at the Meetings of Convocation; also a Thanksgiving of Women after Child-birth, For Recovery from Sickness, and For a Safe Return from Sea.* The Prayer for the Parliament becomes, with a slight alteration, *A Prayer for Congress.* In the Prayers *For Fair Weather, and In time of Sickness,* the references to the Old Testament are omitted.

## CHAPTER II.

### *The Collects, Epistles, and Gospels; and Proper Lessons for Sundays and Holy-Days.*

THIS part of the First Prayer-Book of Edward VI. was entitled, *The Introits, Collects, Epistles, and Gospels, to be used at the celebration of the Lord's Supper and Holy Communion, through the year: with proper Psalms and Lessons for divers Feasts and days.* An Introit, or psalm to be sung at or before the commencement of the Communion Office, was prefixed to each Collect. These were removed<sup>1</sup> at the revision in 1552; and the Proper Lessons were placed in the Calendar of Lessons.

*The two  
parts of the  
Church-year.*

*Advent to  
Trinity;*

The Epistles and Gospels are, with few exceptions, the same that had been appointed in the Missal. They form two series, which may be distinguished as doctrinal and practical. The ecclesiastical year is divided into two parts; the first, from *Advent* to *Trinity*, is designed to commemorate the life of Christ on earth; and the several particulars of His life are celebrated in their order,—His *incarnation, nativity, circumcision, manifestation* to the Gentiles; His *doctrine and miracles*, His *baptism, fasting, and temptation*; His *agony*, His *cross*, His *death*, His *burial*, His *resurrection*, His *ascension*; and the *mission of the Holy Ghost*: the object of the Epistles and Gospels during this time is to remind us of the benefits which we receive from God the Father, through the mediation and atonement of God the Son, and through the ministration of God the Holy Ghost. Hence this part of the

<sup>1</sup> As a substitute for the Introit, in cathedrals, the hymn *Tersanctus* is generally sung by the choir.

Church's course of teaching is fitly ended with the Com-  
memoration of the blessed Trinity. In the second part of  
the year—from Trinity to Advent—the portions of Scrip-  
ture are selected with the view of instructing us to lead  
our lives after our Lord's example.

ANTIQUITY OF THE  
COLLECTS.

Trinity to  
Advent.

The greater part of the Collects were translated from  
those which were found in the Missals of the English  
Church. Many of them exist in the Sacramentary of  
Gregory, and therefore date at least from A. D. 590; some  
are still older, and are found in the Sacramentary of  
Gelasius (494), and some may be traced to that of Leo  
(483). The following Tables<sup>1</sup> will shew the general  
antiquity of our Collects.

Antiquity of  
the Collects.

I. *Table of those Collects which were substantially  
retained from Ancient Liturgies.*

<i>Collects for</i>	<i>are traced to</i>
4 Sunday in Advent . . . . .	Gelas. Sacr.
St John's Day . . . . .	Greg. Sacr.
Circumcision . . . . .	The same.
The Epiphany . . . . .	The same.
1, 2, 3, and 5 after Epiphany . . . . .	The same.
Septuagesima . . . . .	The same.
Sexagesima . . . . .	The same.
2, 3, 4, 5 Sundays in Lent . . . . .	The same.
Sunday next before Easter . . . . .	Gelas. Sacr.
Good Friday, first Collect . . . . .	Greg. Sacr.
——— Second Collect . . . . .	Gelas. Sacr.
Easter Day . . . . .	The same.
3 Sunday after Easter . . . . .	Leon. Sacr.
5 Sunday after Easter . . . . .	Gelas. Sacr.
Ascension Day . . . . .	Greg. Sacr.
Whitsunday . . . . .	The same.

<sup>1</sup> These Tables were formed by Bishop Cosin, and published by Comber, *Companion to the Temple*, p. i. § xx. They are now given with corrections from the researches of Palmer and others.

## ANTIQUITY OF THE COLLECTS.

<i>Collects for</i>	<i>are traced to</i>
Trinity . . . . .	Greg. Sacr.
1 Sunday after Trinity . . . . .	Gelas. Sacr.
3, 4, 5, ——— . . . . .	Greg. Sacr.
6, 7, 8, ——— . . . . .	Gelas. Sacr.
9, 10, ——— . . . . .	Leon. Sacr.
11, ——— . . . . .	Gelas. Sacr.
12, 13, 14, ——— . . . . .	Leon. Sacr.
15, 16, ——— . . . . .	Gelas. Sacr.
17, ——— . . . . .	Greg. Sacr.
20, 21 ——— . . . . .	Gelas. Sacr.
22, ——— . . . . .	{ Sacr. of Anglo- { Saxon Church <sup>1</sup> .
23, 24, 25, ——— . . . . .	Greg. Sacr.
The Purification of St Mary the Virgin .	The same.
The Annunciation . . . . .	The same.
St Michael and All Angels . . . . .	The same.

II. *Table of Collects, taken from ancient models, but which have been altered by the compilers or revisers of the Prayer-Book.*

<i>The Collect for</i>	<i>was altered in</i>
The Innocents' Day . . . . .	1661.
4 after Epiphany . . . . .	—
Sexagesima . . . . .	1549.
Good Friday, third Collect . . . . .	—
4 after Easter . . . . .	1661.
Sunday after the Ascension . . . . .	1549.
2 after Trinity . . . . .	1661.
Conversion of St Paul . . . . .	1549.
St Bartholomew . . . . .	—

III. *Table of New Collects.*

<i>The Collect for</i>	<i>was composed in</i>
1, 2 in Advent . . . . .	1549.
3 in Advent . . . . .	1661.

<sup>1</sup> A manuscript of the 9th or 10th century, in the Bodleian Library: Palmer, *Orig. Lit.* I. p. 313.

<i>The Collect for</i>	<i>was composed in</i>	ADVENT.
Christmas Day . . . . .	1549.	—
St Stephen's Day . . . . .	1661.	—
6 after Epiphany . . . . .	—	—
Quinquagesima . . . . .	1549.	—
Ash-Wednesday . . . . .	—	—
1 in Lent . . . . .	—	—
Easter Even . . . . .	1661.	—
1, 2 after Easter . . . . .	1549.	—
St Andrew's Day . . . . .	1552.	—
St Thomas's Day . . . . .	1549.	—
St Matthias . . . . .	—	—
St Mark . . . . .	—	—
St Philip and St James . . . . .	— and altered in 1661.	—
St Barnabas . . . . .	—	—
St John Baptist . . . . .	—	—
St Peter . . . . .	—	—
St James . . . . .	—	—
St Matthew . . . . .	—	—
St Luke . . . . .	— and altered in 1661.	—
St Simon and St Jude . . . . .	—	—
All Saints . . . . .	—	—

The observation of Advent, as a season of preparation for Christmas, cannot be certainly traced to an earlier date than the 6th century<sup>1</sup>, at least in the West: and even then the Eastern and Western Churches did not agree in a uniform period for its celebration<sup>2</sup>. The Nestorians in the East were the first who changed the commencement of the Church-year from Easter<sup>3</sup> to Advent; and we find this change adopted in Gaul in the 6th century<sup>4</sup>.

*Antiquity of its observance.*

<sup>1</sup> See Guericke, p. 176.

<sup>2</sup> In the Orthodox Greek Church, since the sixth century, Advent has begun on St Martin's day (Nov. 14), and has included six Sundays, and a forty days' fast, called the *Quadragesima S. Mar-*

*tin*, *ib.* p. 177, note.

<sup>3</sup> The Easter month was naturally adopted as the *πρώτος μήν* (Euseb. *H. E.* VII. 32), from the Jewish reckoning of the year from the month *Nisan*.

<sup>4</sup> Guericke, 'Remarks,' p. 178.



CHRIST-  
MAS.*The Collects.*

The Collects for the first and second Sundays were composed in 1549, being formed from the Epistles: that for the third Sunday was substituted at the last revision for a translation of the old Collect. The following is the Latin original of the Collect for the fourth Sunday in Advent:—

Excita quæsumus Domine potentiam tuam, et veni: et magna nobis virtute succurre: ut per auxilium gratiæ tuæ quod nostra peccata præpediunt, indulgentia tuæ propitiationis acceleret. Qui vivis et regnas cum Deo Patre<sup>1</sup>.

*Its antiquity.*

A Feast of the *Nativity of Christ*<sup>2</sup> is only to be found obscurely hinted at before the 4th century. Towards the latter part of that century the Roman Church had fixed it to the 25th of December<sup>3</sup>; and a little later only, we also find it in the East, and kept on the same day<sup>4</sup>.

The mediæval offices contained Masses for the Vigil, and the early Morning, as well as for the day itself of the Nativity<sup>5</sup>. And in 1549, two Communions<sup>6</sup> were appointed for this day: the Epistle and Gospel of the High Mass, with a newly composed Collect, which were used at the second or principal Communion, are retained in our present service.

<sup>1</sup> Missal. Sar. Dom. iv. *adventus Domini*, fol. ix.

<sup>2</sup> *Festum natalis dominici, natalitia Christi. ημέρα γενέθλιος, τὰ γενέθλια.*

<sup>3</sup> 'In Rome from the very first, and in the whole of the West also from a very early period, this day was looked upon as the Saviour's actual birthday; a view which most assuredly must have had some historical tradition to rest upon, especially as the chronological correctness of this date is defended even by St Chrysostom.' *Homil. els τὴν γενέθλιον ἡμέραν*, *Opp.* II. p. 354. Guericke, p. 168.

<sup>4</sup> See Guericke, pp. 167—172.

<sup>5</sup> *In vigilia Nativitatis Domini; In galli cantu; In Aurora; and In die nativitatis Domini*: Missal. Sar. fol. xi. sqq. Beda has homilies for these services, *Opp.* VII. pp. 298, sqq.

<sup>6</sup> The Collect at the first Communion was taken from the mass, *in Vigilia*: 'Deus qui nos redemptionis nostræ annua expectatione lætificas; præsta ut unigenitum tuum quem redemptorem læti suscipimus, venientem quoque judicem securi videamus:' the Epistle and Gospel from the mass *in galli cantu*.

The first Lessons<sup>1</sup> contain prophecies of the coming of Christ in our nature; and the second Lessons, Epistle and Gospel point out the completion of those prophecies, in the history of the incarnation. In the Collect we pray that we may be partakers of the benefit of His birth; and the Psalms are expressive of praise and thanksgiving for the revelation of this mystery. The words of Ps. xix. *The heavens declare the glory of God*, &c., are applicable to the circumstances of the birth of Christ, when a new Star appeared, which so plainly declared His glory, that the wise men came from the East to worship Him: Ps. xlv. a marriage-song upon the nuptials of Solomon with the daughter of Pharaoh, is mystically applicable to the union between Christ and His Church: Ps. lxxxv. has always been applied to the redemption of man by the coming of Christ.—Ps. lxxxix. is a commemoration of the mercies performed, and promised to be continued to David and his posterity to the end of the world; the birth of the Messiah being the greatest of those mercies: Ps. cx. is a prophecy of the exaltation of Christ to His kingly and priestly office; and Ps. cxxxii. composed upon the occasion of the building of the temple, recounts the promises of God to David, that Sion should be the dwelling-place of the Lord himself. All these Psalms were appointed in the Breviary.

After Christmas Day immediately follow the three holy days of St Stephen, St John, and The Innocents<sup>2</sup>.

CHRIST-  
MAS.

*The Lessons,*  
*Isai. ix. 1-7.*  
*Isai. vii.*  
*10-16.*  
*Luke ii.*  
*1-14.*  
*Tit. iii. 4-8.*  
*The Psalms.*

<sup>1</sup> The Morning Lessons had been read among the Lections at Matins; *Brev. Sar.* fol. xx. They are also the first and second lections in Quignon's *Brev.* fol. 493. Part of the second Evening Lesson was a 'Little Chapter,' read '*ad vi.*' *Brev. Sar.* fol. xxiii.

<sup>2</sup> The first express mention of

these four connected commemorations, as forming one *common festival*, is found in Bernard, *Homil. de Quatuor continuis sollemnitatibus*, *Opp.* I. 787, ed. Bened. Guericke, p. 184, *note*. Beda has homilies upon them, as on successive days. *Opp.* VII. pp. 310, sqq.

CHRIST-  
MAS.

St Stephen was the first martyr<sup>1</sup>; St John was the disciple whom Jesus loved<sup>2</sup>; and the slaughter of the children at Bethlehem was the first result of the Saviour's birth<sup>3</sup>. 'Martyrdom, love, and innocence are first to be magnified, as wherein Christ is most honoured.'

The old Collects were :—

*St Stephen.*

Da nobis quæsumus Domine imitari quod colimus; ut discamus et inimicos diligere: quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum. Qui tecum<sup>4</sup>.

*St John.*

Ecclesiam tuam quæsumus Domine benignus illustra: ut beati Johannis apostoli tui et evangelistæ illuminata doctrinis, ad dona perveniat sempiterna. Per<sup>5</sup>.

*The Innocents.*

Deus cujus hodierna die præconium innocentes martyres non loquendo sed moriendo confessi sunt: omnia in nobis vitiorum mala mortifica; ut fidem tuam quam lingua nostra loquitur, etiam moribus vita fateatur. Qui cum Deo<sup>6</sup>.

The Rubric directs the Collect of the Nativity to be said after the Collect of the day on all these days and until the Eve of the Circumcision. In the old offices, the Collect of St Stephen was followed by *Memoria de*

<sup>1</sup> The festival of St Stephen (Dec. 26), has been kept since the fourth century. The idea of the Church in its institution is expressed by Fulgentius: 'Natus est Christus in terris, ut Stephanus nasceretur in cœlis;' int. *Opp.* Augustin. v. in *Append. Serm.* 215. Guericke, p. 182, sq.

<sup>2</sup> The festival of St John is not of so early a date as St Stephen. The Mosarabic Missal is the first that gives a prayer for this day. Guericke, pp. 183.

<sup>3</sup> The festival of the Innocents was originally, and even as late as the fifth century, associated with that of the Epiphany. Guericke, p. 184.

<sup>4</sup> Missal. Sar. *In die S. Stephani Protomartyris*, fol. xv. The Collect until 1661 was, 'Grant us,

O Lord, to learn to love our enemies, by the example of thy Martyr Saint Stephen, who prayed for his persecutors, to thee which livest, &c.'

<sup>5</sup> Missal. Sar. *In die S. Johannis Evangelistæ*, fol. xv. The words, 'may so walk in the light of thy truth,' were added in 1661.

<sup>6</sup> Missal. Sar. *In die sanctorum innocentium*, fol. xvi. The Collect until 1661 was, 'Almighty God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortify and kill all vices in us, that in our conversation, our life may express thy faith, which with our tongues we do confess; through Jesus Christ our Lord.'

*Nativitate*; and the Collect of St John by *Memoria de Nativitate et de sancto Stephano*; and the Collect of the Innocents' Day by *Memoria de Nativitate: de sancto Stephano: et de sancto Johanne*.

THE  
CIRCUM-  
CISION.

According to this Rubric, the Sunday which falls after the 25th of December does not require a special collect, being within the octave of the Nativity. The Sarum Missal contained an office, *Sexta die a Nativitate Domini, sive dominica fuerit, sive non*<sup>1</sup>: the Epistle for this intervening Sunday is taken from this mass; and the Gospel, from the mass *in vigilia Nativitatis*<sup>2</sup>, shortened at the last revision by the omission of the genealogy.

The Sunday  
after Christ-  
mas Day.

The feast of the *Circumcision of Christ* commemorates the active obedience of Jesus Christ to the law in the fulfilment of a perfect righteousness. The first mention of it under this title is in Ivo Carnotensis (*circ.* 1090)<sup>3</sup>; in earlier writers it is called the octave of Christmas, and as such, has been kept since the 6th century at least.

The Circum-  
cision.

The first Morning Lesson gives an account of the institution of circumcision; and the Gospel, of the circumcision of Christ: the first Evening Lesson, and the second Lessons, and the Epistle, all shew that, since the outward rite is abrogated, the spiritual circumcision of the heart is required in order to our acceptance with God.

The Lessons,  
Gen. xvii.  
Deut. x. 12.  
Rom. ii.  
Col. ii.

The Collect for the Feast of the Circumcision is taken from a Benediction in the Sacramentary of Gregory:—

The Collect.

Omnipotens Deus, cujus Unigenitus hodierna die, ne legem solveret, quam adimplere venerat, corporalem suscepit circum-

<sup>1</sup> Miss. Sar. fol. xvii.

<sup>2</sup> *Ibid.* fol. xi.

<sup>3</sup> Du Pin, *Hist.* II. p. 278. The reason why it was not observed as the Feast of the Circumcision was probably because it fell on the calends of January, which was a

great heathen festival, in which many Christians took part. The Church of the fourth century therefore appointed it as a day of penance, prayer, and fasting. See Guericke, pp. 173—176.

THE EPI-  
PHANY.

cisionem ; spiritali circumcissione mentes vestras ab omnibus viti-  
orum incentivis expurget ; et suam in vos infundat benedictionem<sup>1</sup>.

A rubric was added in 1552, which shews that the idea of a daily communion, in place of the daily mass, had by that time passed away:—*If there be a Sunday between the Epiphany and the Circumcision, there shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of Circumcision.* This rubric continued until the last revision, when it was expressed in more general terms.

*Antiquity of  
the Festival.*

The feast of the Epiphany is the earliest of those which may now be called the Christmas Festivals. The first historical notice of it is found in Clement of Alexandria<sup>2</sup> (200) ; and in the time of Chrysostom (400) it is spoken of as an old and leading festival of the Asiatic Church<sup>3</sup>. The earliest distinct trace of it in the West is found in Gaul in nearly the middle of the 4th century<sup>4</sup>.

*Its design.*

The design of the feast is to shew our gratitude to God for admitting the Gentiles to those religious privileges which had been confined to the Jews. There are three *manifestations* of our Saviour commemorated on this day: the first, mentioned in the Collect and the Gospel, the declaration of the birth of Christ to the wise men of the East<sup>5</sup>; the second, related in the second Morning Lesson, the manifestation of the Trinity at the baptism of Christ<sup>6</sup>; the third is the manifestation of the glory and divinity of

*The Lessons,  
Luke iii.  
1—22.*

<sup>1</sup> Greg. Sac. *In Octavis Domini. Benedictio*, p. 14.

<sup>2</sup> Clem. Alex. *Opp.* I. 408, ed. Potter.

<sup>3</sup> Chrysost. *Homil. de Baptismo Christi*, *Opp.* II. 367, ed. Bened.

<sup>4</sup> Ammian. Marcell. *Hist.* XXI. 2. See Guericke, pp. 163—167.

<sup>5</sup> This was the chief object commemorated by the Western Church: hence it was the *festum*

*trium regum*, and held in honour of Christ as the Redeemer of the Gentile world. Guericke, p. 165.

<sup>6</sup> This was the original object of the festival in the Eastern Church: hence it was a solemn time for baptism, and was called τὰ φῶτα, ἡμέρα τῶν φῶτων, τὰ ἅγια φῶτα τῶν ἐπιφανίων. Greg. Naz. *Orat. in Sancta Lumina*, *Opp.* I. 624. Guericke, p. 164.



Christ by His first miracle of turning water into wine<sup>1</sup>, related in the second Evening Lesson. The first Lessons contain prophecies of the increase of the Church by the abundant access of the Gentiles; and the Epistle<sup>2</sup> declares that the mystery of the Gospel was revealed to them.

THE EPI-  
PHANY.

John ii.  
1—11.  
Isai. lx.  
Isai. xlix.

From Christmas to Epiphany, the design of the proper services is to set forth the humanity of our Saviour; and from Epiphany to Septuagesima, to shew the divine nature of the Son of Man, by relating in the Gospels some of His first miracles. The design of the Epistles is to excite us to the imitation of Christ, and to shew ourselves His disciples by the practice of Christian virtues.

The following are the originals of the Collects:—

Deus, qui hodierna die Unigenitum tuum gentibus stella duce revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplantam speciem tuæ celsitudinis perducamur<sup>3</sup>.

The Collects  
for the Epi-  
phany:

Vota, quæsumus, Domine, supplicantis populi cælesti pietate prosequere: ut et quæ agenda sunt videant, et ad implenda quæ viderint convalescant<sup>4</sup>.

First Sun-  
day after the  
Epiphany.

Omnipotens sempiterne Deus, qui cælestia simul et terrena moderaris: supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus<sup>5</sup>.

Second  
Sunday.

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice; atque ad protegendum nos dexteram tuæ majestatis ostende<sup>6</sup>.

Third  
Sunday.

Deus, qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea quæ pro peccatis nostris patimur, te adjuvante, vincamus<sup>7</sup>.

Fourth  
Sunday.

<sup>1</sup> This was associated with the festival of the Epiphany in the Western Church: hence it was honoured as the *dies natalis virtutum Domini*. Guericke, p. 166.

<sup>2</sup> The Epistle was appointed in 1549 instead of part of Isai. lx. which was taken for the first Morning Lesson.

<sup>3</sup> Miss. Sar. *In die Epiphaniæ*,

fol. xix.

<sup>4</sup> *Dominica i. post octavas Epiphaniæ*, fol. xxi. The Mass of Epiphany was appointed for every day within the octave, fol. xx.

<sup>5</sup> *Dom. ii. post oct. Epiph.* fol. xxii.

<sup>6</sup> *Dom. iii. post oct. Epiph.* fol. xxiii.

<sup>7</sup> *Dom. iv. post oct. Epiph.* fol. xxiv. This is the fifth Collect

THE EPI-  
PHANY.

Familiam tuam, quæsumus, Domine, continua pietate custodi; ut quæ in sola spe gratiæ cælestis innititur, tua semper protectione muniatur<sup>1</sup>.

*Fifth  
Sunday.*

*Sixth  
Sunday.*

In the Sarum Missal the Sundays were reckoned from the octave of Epiphany; so that no *propria* had been required for more than five Sundays. In reckoning them more simply in 1549, from the Epiphany itself (omitting the 'Sunday within the octave,' or 'the octave Sunday', whichever it might be), some provision was needed for a sixth Sunday; which, as being seldom required, was supplied by a rubric:—*The vi. Sunday (if there be so many) shall have the same Psalm [Introit], Collect, Epistle and Gospel, that was upon the fifth Sunday.* Our present Collect, Epistle and Gospel were appointed in 1661. They refer more particularly to the manifestation of Christ's glory at His second coming, because they are more commonly read on the second Sunday before Advent<sup>2</sup>, than on the sixth Sunday after the Epiphany.

*The Sundays  
before Lent.*

From this time the Sundays begin to be reckoned with reference to the coming Easter; and as the first Sunday in Lent, being about forty days before Easter, was therefore called Quadragesima Sunday<sup>3</sup>; and the Sunday before Ash-Wednesday, being fifty days before Easter, was called Quinquagesima Sunday; the names of the two preceding Sundays were given from the next

after the Litany, in Hermann's *Consultation*, fol. 270. The latter part was altered in 1661. The Epistle was Rom. xiii. 8—10, which in 1549 was added to the Epistle for the first Sunday in Advent; and the Epistle for this Sunday was taken from the beginning of the same chapter, which had been read on the Friday after the first

Sunday: *feria vi. post Dominicam i. post octav. Epiph.* Miss. Sar. fol. xxii.

<sup>1</sup> *Dom. v. post oct. Epiph.* fol. xxv.

<sup>2</sup> See the rubric, 25th Sunday after Trinity.

<sup>3</sup> It would also have this name from being the first Sunday in the quadragesimal, or forty-day fast.

decads, sixty and seventy; and they were called Sexagesima and Septuagesima Sundays. LENT.

The design of the services on these Sundays is to call us away from the joy of Christmas, in order to prepare ourselves for the fasting and humiliation of Lent: from the *manner* of Christ's coming into the world, to think of our sins which were the cause of the sufferings of His life. The first Lessons are taken from those chapters of Genesis, which relate the creation and the fall of man, and his wickedness and punishment by the deluge. The subject of the Epistles and Gospels is to persuade to acts of self-denial and religious duty, and to recommend charity and faith, as the necessary foundation for all religious actions. *The Lessons.*

The following were the Collects in the Sarum Missal:—

Preces populi tui, quæsumus, Domine, clementer exaudi; ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur<sup>1</sup>. *The Collects for Septuagesima.*

Deus qui conspicias quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia doctoris gentium protectione muniamur<sup>2</sup>. *Sexagesima.*

Preces nostras, quæsumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos ab omni nos adversitate custodi<sup>3</sup>. *Quinquagesima.*

<sup>1</sup> Miss. Sar. *Dominica in lxx.* fol. xxvi. The Epistle had been continued into the following chapter: this part was omitted in 1549, as introducing another distinct subject.

<sup>2</sup> *Dom. in lx.* fol. xxvii. The Epistle had been continued to the ninth verse of chap. xii., and thus included the mention of the glorious revelations given to the great Apostle, whose protection was sought in the prayer of the Collect. This part was omitted in 1549, and the phrase in the Collect altered. By dropping the phrase 'doctoris gentium,' the close connexion between the Collect and

Epistle is obscured, if not entirely lost.

<sup>3</sup> *Dom. in l.* fol. xxix. This Collect was full of meaning, when it was said in a time of penance, and confession, in order to receive the Sacrament before Lent. Hence we still retain the name of *Shrove-Tuesday*, as it has been called from Anglo-Saxon times. To *shrive* is, 'to hear confessions, and enjoin penance.' The Collect was changed in 1549 for that which now stands in our Prayer-Books: it is formed from the language of the Epistle, and may well bear comparison with any similar composition.

## LENT.

*Its antiquity.*

The fast of Lent<sup>1</sup>, as a preparation for the solemn festival of Easter, is of primitive observance, though not of Apostolical institution. The original duration of the fast appears to have been forty hours, in commemoration of the time that elapsed from the noon of Friday, when our Saviour began to yield to the power of death, until His resurrection. But in the time of Irenæus and Tertullian, other days were added to these, varying in different churches; until in the fifth century the usual fast was kept for thirty-six days, or six weeks, deducting the Sundays<sup>2</sup>; and in the eighth century, in the pontificate of Gregory II., Ash-Wednesday and the other three days were added to Lent, and the *Quadragesimal* fast was observed during forty days<sup>3</sup>. Its employment was to prepare the catechumens for baptism, and penitents for absolution, and the whole body of Christians for a worthy participation of the Communion at Easter<sup>4</sup>.

*Ash-Wednesday.*

The first day of Lent is now commonly called Ash-Wednesday (*dies cinerum*), from the ceremony, described by Gratian, as used towards those who were admitted to penance<sup>5</sup>. It was also called *caput jejunii*, as being the first day of the great fast. Special additional services were used, which included the seven penitential psalms<sup>6</sup>,

*The Penitential Psalms.*

<sup>1</sup> Lent: Anglo-Saxon, *Lencten*; ver, spring; Richardson's *Diction-ary*.

<sup>2</sup> This was the custom in the time of Gregory the Great. See his *Homil. in Evangel.* i. 16. *Opp.* i. 1494.

<sup>3</sup> See Bingham, *Antiq.* Bk. xxi. ch. i; Guericke, *Antiq.* pp. 140, sq. It will be remembered that many periods of forty days occur as seasons of sorrow or abstinence; the rain of the deluge; the twice-repeated fast of Moses; the fast of Elijah; the space of repentance

allowed to the Ninevites; and the fast of our blessed Saviour.

<sup>4</sup> Bingham, *ibid.* §§ 11—13.

<sup>5</sup> The bishop gives them imposition of hands, sprinkles them with holy water, puts ashes upon their heads, and then covers their heads with sackcloth, declaring that, as Adam was cast out of paradise, so they for their sins are cast out of the Church. Grat. Decr. p. 1. Dist. 50. cap. 64. See Bingham, xviii. ch. ii. § 2.

<sup>6</sup> These were Psalms 6, 32, 38, 51, 102, 130, 143.

and many collects. These psalms are still appointed in our services of the day; six of them in the Morning and Evening Prayer, and the seventh in the Communion service, which is said after the Litany. A new Collect<sup>1</sup> was composed in 1549, as was also the collect for the first Sunday in Lent.

The Epistles and Gospels, read during this season, are continued from the old offices. They set before us the duty of self-denial, and teach us to withstand temptation by recounting Christ's victories over Satan. The fourth Sunday is called *Midlent* Sunday, or 'the Sunday of refreshment,' probably because the Gospel relates our Saviour's miracle in feeding the five thousand. The fifth is called Passion Sunday, because the commemoration of our Lord's passion then begins: the Epistle speaks of Him as our High Priest, sprinkling His own blood for us; the Gospel relates one of those conversations with the unbelieving Jews, in which he endured the contradiction of sinners.

The following are the originals of the collects taken from the Missal:—

Deus qui conspicias omni nos virtute destitui: interius exterius-  
que custodi; ut ab omnibus adversitatibus muniamur in corpore,  
et a pravis cogitationibus mundemur in mente<sup>2</sup>.

Quæsumus, omnipotens Deus, vota humilium respice; atque  
ad defensionem nostram dexteram tuæ majestatis extende<sup>3</sup>.

Concede, quæsumus, omnipotens Deus, ut qui ex merito nostræ  
actionis affligimur, tuæ gratiæ consolatione respiremus<sup>4</sup>.

Quæsumus, omnipotens Deus, familiam tuam propitius respice;  
ut te largiente regatur in corpore, et te servante custodiatur in  
mente<sup>5</sup>.

<sup>1</sup> The opening clause of the Collect was taken from the *benefdictio cinerum*: 'Omnipotens sem-piterne Deus, qui misereris omnium, et nihil odisti eorum quæ fecisti.' Miss. Sar. fol. xxxii.

<sup>2</sup> Miss. Sar. *Dominica ii. quad-ragesimæ*, fol. xlii.

<sup>3</sup> *Dom. iii. quadrages.* fol. xlviii.

<sup>4</sup> *Dom. iv. mediæ xl.* fol. liv.

<sup>5</sup> *Dominica in passione*, fol. lx.



THE HOLY  
WEEK.The History  
of the  
Passion.Maundy  
Thursday.

The Quadragesimal fast was closed by the *Great Week*, *Passion Week*, or the *Holy Week*. It began on Palm Sunday<sup>1</sup>, which was kept in commemoration of Christ's entry into Jerusalem. The whole week was observed with greater strictness and solemnity than the rest of Lent<sup>2</sup>. This custom is retained in the Church of England by giving a special character to the daily services, in the appointment of Epistles and Gospels for each day, and thus collecting most of those portions of Scripture which relate to the crucifixion of our blessed Saviour. These are taken in an orderly course: the history of St Matthew is read on Palm Sunday, in the Second Lesson, and continued in the Gospel; St Mark's history is read in the Gospels on Monday and Tuesday; St Luke's, on Wednesday and Thursday; and St John's, on Good Friday. The Thursday in this week is called *Cæna Domini*, and *Mandate*, or *Maundy Thursday*, from the institution of the Lord's Supper on that day, and the command given to the Apostles for its continual observance, or from the new commandment<sup>3</sup> to love one another.

<sup>1</sup> Called κυριακὴ τῶν παύων, *dominica palmarum*, or *in ramis palmarum*. In the East it was kept in the fourth and fifth centuries, but it was probably not until the sixth that it was observed in the West. The consecration of the palms does not date earlier than the time of Gregory the Great. Guericke, *Antiquities*, pp. 144 sq.

<sup>2</sup> Bingham, *Antiq.* xxi. i. § 24.

<sup>3</sup> *Dies Mandati*. Gavantus (*Thes. Sacr. Rit.* iv. 8. Rubr. 14. x), says: 'Dicitur mandatum quia mandavit Christus lotionem pedum, et quia antiphonæ incipiunt ab hac: *Mandatum novum do vobis*.' This is the anthem sung in the Roman Church during the ceremony of washing the feet (*pedila-*

*vium*), and the rubric says, 'Convenient clerici ad faciendum mandatum.' The following is the form of the 'Office for the Royal Maundy,' which is now used at the Chapel Royal, Whitehall: 'Exhortation, Confession, Absolution, &c. Ps. xli. First Lesson, Matt. xxv. 14—30. First Anthem. Distribution of clothing. Second Anthem. Distribution of woollen and linen cloth. Third Anthem. Distribution of money. Second Lesson, Matt. xxv. 31, to the end. Fourth Anthem. Two Prayers composed for the occasion. The Prayer for the Queen, and so on to the end.' Stephens' ed. of the *Book of Common Prayer*, (Eccl. Hist. Soc.), note, pp. 888 sqq.

On this day the candidates for baptism publicly rehearsed the Creed, and penitents were reconciled<sup>1</sup>.

THE HOLY  
WEEK.

Good Friday<sup>2</sup> received its name from the blessed effects of our Saviour's sufferings, in obtaining eternal redemption for us. It has been observed from the first ages of Christianity; and in every church the history of Christ's passion was read<sup>3</sup>. This is fitly taken from St John's Gospel, because he was present at the crucifixion; and from his example we may learn not to be ashamed or afraid of the cross of Christ. The Epistle shews the insufficiency of Jewish sacrifices, and urges that they typified the one oblation of the Saviour, who made full satisfaction for the sins of the whole world: the Collects contain expressions of boundless charity, praying that the effects of His death may be as universal as the design of it. The proper Psalms<sup>4</sup> were selected at the last revision: they were all composed for times of great distress, and most of them belong mystically to the sufferings of our Saviour; especially the 22nd, of which several passages were literally fulfilled by the events of the crucifixion<sup>5</sup>.

Good Fri-  
day.

The Psalms.

<sup>1</sup> Bingham, *Antiq.* xxi. i. §§ 30, 31. More novel practices of the Roman Church are: The consecrating the chrism for the following year; the *presanctificatio*, or consecration of the host for Good Friday; the extinction of all the tapers, and removal of the ornaments from the altar; the communion of the priests, and the excommunication of all heretics. Guericke, p. 147, *note*.

<sup>2</sup> This name is peculiar to the Church of England. Holy Friday, or Friday in Holy Week, was its most general appellation; also *παρασκευή—ἡμέρα τοῦ σταυροῦ—dies dominice passionis—συντηρία—dies absolutionis*. Guericke, p. 147.

<sup>3</sup> St August. *Serm.* ccxviii. De

*Passione Domini in Parasceve.* (*Opp.* v. 959, ed. Bened.) 'Cujus sanguine delicta nostra deleta sunt, solemniter legitur passio, solemniter celebratur.' The history of the passion was read from St Matthew's Gospel, *Serm.* ccxxxii.: 'Passio autem quia uno die legitur, non solet legi, nisi secundum Matthæum: volueram aliquando ut per singulos annos secundum omnes Evangelistas etiam passio legeretur...

<sup>4</sup> All, except the 69th, had occurred in the Matin offices: *Feria vi. in die parasceves*, Brev. Sar. fol. xcii. sq.

<sup>5</sup> Ps. xxii. was sung on this day in the time of St Augustine, *Enar.* ii. in Ps. xxi. *Opp.* iv. 94.

THE HOLY  
WEEK.

*The Lessons,  
Gen. xxii.  
1-19.  
Isai. liii.*

The first Morning Lesson relates Abraham's readiness to offer up his son Isaac, which has always been regarded as a type of the sacrifice of the Son of God: and the first Evening Lesson contains the clearest prophecy of that sacrifice<sup>1</sup>.

*Easter Eve.*

The last day of the Great Week, called Easter-Eve<sup>2</sup>, was a fast-day of the universal Church<sup>3</sup>. It is kept holy in memory of Christ's resting in the grave, and of His descent into hell. The afternoon was one of the principal times for baptism: and the nocturnal service<sup>4</sup>, consisting of singing, prayer, and reading the Scriptures,

*The Collect.*

was kept up until the dawn of Easter morning. The reformed Service-book had no proper Collect for this day: our present Collect was composed for the Prayer-Book for Scotland<sup>5</sup> (1637), and with many alterations was placed in the Book of Common Prayer at the revision in 1661.

The following are the originals of the Collects for the Holy Week:—

*Collect for  
Palm Sun-  
day;*

Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere

<sup>1</sup> Among the rites practised in England on Good Friday was a ceremony of blessing cramp-rings by the king, which were supposed to prevent the falling sickness. The form used on these occasions is printed in Maskell, *Mon. Rit.* III. pp. 335 sqq.

<sup>2</sup> Τὸ μέγα (or τὸ ἄγιον) σάββατον, *sabbatum magnum*.

<sup>3</sup> The Greek Church strictly prohibited fasting on all other Sabbaths of the year. Guericke, p. 149, *note*.

<sup>4</sup> *Vigilie paschales*. See Bingham, *xxi. i. § 32*. From the observance of this vigil of Easter, vigils became common also to

other festivals. See Guericke, p. 150, *note*.

<sup>5</sup> 'O most gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ, so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as Christ was raised up from the dead by the glory of thee, O Father, so we may walk in newness of life; but our sins never be able to rise in judgment against us, and that for the merit of Jesus Christ, that died, was buried, and rose again for us.'

et crucem subire fecisti: concede propitius ut et patientiæ ipsius habere documenta et resurrectionis consortia mereamur<sup>1</sup>.

THE HOLY  
WEEK.

Respice, quæsumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradidit nocentium, et crucis subire tormentum<sup>2</sup>.

Good Friday.  
First Collect.

Omnipotens sempiterne Deus, cujus Spiritu totum corpus ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes, ut gratiæ tuæ munere ab omnibus tibi gradibus fideliter serviatur<sup>3</sup>.

Second Collect.

The third Collect is composed out of several which were said on this day after the Gospel for all estates of men<sup>4</sup>:—

Third Collect.

Oremus et pro hæreticis et schismaticis: ut Deus et Dominus noster Jesus Christus eruat eos ab erroribus universis; et ad sanctam matrem ecclesiam Catholicam atque apostolicam revocare dignetur.

Oremus et pro perfidis Judæis: ut Deus et Dominus noster auferat velamen de cordibus eorum; ut et ipsi agnoscant Dominum nostrum Jesum Christum. Oremus.

Omnipotens sempiterne Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis: exaudi preces nostras quas pro illius populi obcæcatione deferimus; ut agnita veritatis tuæ luce quæ Christus est, a suis tenebris eruatur.

Oremus et pro paganis: ut Deus omnipotens auferat iniquitatem de cordibus eorum; ut relictis idolis suis convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Dominum nostrum: cum quo vivit et regnat cum Spiritu Sancto Deus. Per omnia sæcula sæculorum. Oremus. Flectamus genua.

Omnipotens sempiterne Deus, qui non vis mortem peccatorum, sed vitam semper inquiris: suscipe propitius orationem nostram et libera eos ab idolorum cultura; et aggrega ecclesiæ tuæ sanctæ ad laudem et gloriam nominis tui.

<sup>1</sup> Miss. Sar. *Dominica in ramis palmarum*, fol. lxxv.

<sup>2</sup> *Feria iv. post do. palmarum: super populum oratio*, fol. lxxv.

<sup>3</sup> *Feria vi. in parasceve: orationes solennes*, fol. lxxxii. In Hermann's *Consultation* this was the

third collect after the Litany.

<sup>4</sup> 'Sequuntur orationes solennes: et ad unamquamque illarum dicitur Flectamus genua, nisi ad eam que orat pro Judæis.' Miss. Sar. fol. lxxxii. sq.

## EASTER.

Disputes  
about the  
time of the  
celebration.

The long fast of Lent, and the solemnities of the Holy Week, are closed by the festival of Easter<sup>1</sup>. It was a great occasion of rejoicing, and elicited peculiar acts of charity<sup>2</sup>. Fierce disputes, however, have convulsed the Church about the proper time of its celebration,—whether it should be observed on the 14th day of the moon, with the Jewish Passover, or on the 25th of March, or on a Sunday: while those who agreed to observe the festival on no other than the Lord's day, varied by a week or a month according to their different calculations<sup>3</sup>. The whole paschal commemoration included fifteen days,—the week preceding<sup>4</sup> and the week following<sup>5</sup> the Day of the Resurrection. Hence the following Sunday was called the Octave of Easter<sup>6</sup>. On this day the newly baptized were formally presented, and incorporated into the Church; after which they put off their white baptismal robes<sup>7</sup>. The commemoration of Easter throughout the following week was continued, at least in some dioceses, until the eleventh century, when the festival was reduced to three days<sup>8</sup>.

<sup>1</sup> *Dies dominicæ resurrectionis*: ἑορτὴ πασχάλιος, ἀναστάσιμος· κυριακὴ μεγάλη· τὸ πάσχα· ἢ πασχάγια, or τὰ πασχάγια. Guericke, p. 151. The most probable derivation of Easter is from the Anglo-Saxon goddess, 'Eostre,' in whose honour special sacrifices were offered at the opening of the Spring-season. See Bede, *De Temp. Rat.* c. xiii. Opp. II. 68.

<sup>2</sup> The *indulgentiæ paschales* included the liberation of prisoners, remission of debts, and manumission of slaves. Guericke, p. 152, n. Bingham, xx. 5, §§ 6, 7.

<sup>3</sup> See Guericke, Sect. XXIV. pp. 133 sqq. Bingham, xx. 5, §§ 2—4.

<sup>4</sup> Πάσχα σταυρώσιμον.

<sup>5</sup> Πάσχα ἀναστάσιμον.

<sup>6</sup> This custom of prolonging the festival was taken from the Jewish observance of eight days in their feasts. From Easter and Whitsuntide it passed to Christmas; and then to the festivals in honour of the Virgin, and to some of the saints' days. Guericke, p. 153.

<sup>7</sup> *Dominica in albis*, or *post albas*, sc. *depositas*; dies novorum, neophytorum; octava infantium; κυριακὴ ἐν λευκοῖς, ἢ καινὴ κυριακὴ· ἀντίπασχα· Low-Sunday, as opposed to Easter, which is emphatically a high day.

<sup>8</sup> *Concil. Constantiense* (1094): 'Statuit ut tam in hebdomada pentecostes, quam in hebdomada paschali, tres tantum dies festivi



A short service introductory to Matins on Easter Day was appointed in the Sarum Breviary; in which, after taking the host and the crucifix from the 'sepulchre,' and placing them on the altar, the following Anthem and Collect were said:—

*An.* Christus resurgens ex mortuis jam non moritur, mors illi ultra non dominabitur. Quod enim vivit, vivit Deo. Alleluia, Alleluia. *Vers.* Dicant nunc Judæi, &c. *Vers.* Surrexit Dominus de sepulchro. *Resp.* Qui pro nobis pependit in ligno. Alleluia. *Oratio.* Deus, qui pro nobis Filium crucis patibulum subire voluisti, ut inimici a nobis pelleres potestatem: concede nobis famulis tuis ut in resurrectionis ejus gaudiis semper vivamus<sup>1</sup>.

*The Anthems instead of Venite.*

The Invitatory at Matins was, Alleluia, Alleluia. Christus hodie surrexit. Alleluia, Alleluia.

In 1549 this introductory service was retained:—

*'In the morning afore Matins, the people being assembled in the church, these Anthems shall be first solemnly sung or said.*

Christ rising again from the dead, &c. Alleluia, Alleluia.

Christ is risen again, the firstfruits, &c. Alleluia.

*The Priest.* Shew forth to all nations the glory of God.

*The Answer.* And among all people his wonderful works.

Let us pray. O God, who for our redemption didst give thine only-begotten Son to the death of the cross; and by his glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord.'

celebrarentur: nam usque ad illud tempus Constantiensis episcopatus morem comprovincialium non est secutus, viz. integram septimanam

in pascha, et unam tantam diem in pentecoste observando.' Mansi, xx. 795.

<sup>1</sup> *Brev. Sar.* fol. xevi.

## EASTER.

There are also Collects, Epistles, and Gospels appointed for two Communion: the Collect for the first Communion being said also on Monday, and that for the second Communion on Tuesday and on the following Sunday.

At the revision of the Prayer-Book in 1552, the above two anthems, omitting the Hallelujahs, were appointed instead of *Venite*. The Collect for the first Communion was appointed for *Easter Day, Monday in Easter Week*, and the *Sunday after Easter*; and the Collect for the Second Communion was appointed for *Tuesday in Easter Week*. And so it continued until the last revision, when the first Anthem<sup>1</sup> was prefixed, the Collect for Easter Day appointed to be used throughout the week, and the Collect for the Second Communion (1549) appointed for the Sunday after Easter.

*The Psalms.*

So little variety occurs in our usual services that the change on Easter Day distinctly marks the festival. After the Absolution and Lord's Prayer, the office of praise is begun with anthems proper to the day instead of the daily Invitatory Psalm. This reference to the festival is maintained in the proper Psalms<sup>2</sup>. Ps. ii. relates to the triumphant settlement of David in his kingdom, and is a prophetic representation of the kingly and priestly offices of Christ, after He had been violently opposed by His adversaries. Ps. lvii. referring to David's deliverance from Saul, in a mystical sense contains Christ's triumph over death and hell. Ps. cxi. is a thanksgiving

<sup>1</sup> A part of it was appointed as an Easter anthem in Gregory's Antiphonary, *Opp.* III. 686. A part also had been sung at Vespers, Brev. Sar. fol. xcvii. It had also been read in the Epistle, Miss. Sar. fol. cvii. and in 1549

was read in the Epistle at the Second Communion.

<sup>2</sup> Ps. ii. had been sung at Matins; Ps. cxi. at Vespers; Ps. cxiii. at Lauds; and Ps. cxviii. at Prime.

for all the marvellous works of our redemption, of which the crowning wonder was the resurrection. Ps. cxiii. is a thankful commemoration of the glory and condescension of God, which was never more discernible than in the work of redemption. Ps. cxiv. is a thanksgiving for the deliverance of Israel from Egypt, which was a type of our deliverance from sin and death: and Ps. cxviii. composed to celebrate the peace of David's kingdom when the ark had been brought into Jerusalem, refers prophetically to the kingdom of Christ<sup>1</sup>.

The first Lessons contain an account of the institution of the Passover, the type of 'Christ our Passover'; and of the deliverance of the Israelites by passing through the Red Sea, a type of our deliverance from the death of sin by baptism. The Gospel and the Second Evening Lesson give us the full evidence of Christ's resurrection; and the Epistle and the second Morning Lesson teach us what use we must make of it. The Lessons read on Monday and Tuesday relate the feeding of the Israelites with manna,—a type of our Saviour, who was the *bread of life that came down from heaven*: the vanquishing of the Amalekites, while the hands of Moses were held up, by which posture he put himself into the form of a cross,—a type of the Christian's victory over his spiritual enemies by the cross of Christ: the smiting of the rock, which gave water to the Israelites,—a type of our Saviour smitten upon the cross, who gives us the water of life: the communication of the commandments to the people by the ministry of Moses, he being in this respect a type of Christ, the prophet like unto Moses, who should more perfectly reveal the divine will to man: and the intercession of Moses for the children of Israel, in whose behalf he was

*The Lessons.*  
*Exod. xii.*  
*Exod. xiv.*

*Acts ii. 22.*

*Rom. vi.*

*Exod. xvi.*

*Exod. xvii.*

*Exod. xx.*

*Exod. xxxii.*

<sup>1</sup> Cf. Matt. xxi. 42; Acts iv. 11.

EASTER. willing even to die, thus typifying Christ, who *died, and was made a curse for us.*

The joyful commemoration of our Saviour's resurrection, and the promise of the Comforter, are the principal subjects of the Gospels from Easter to Whitsuntide; while the Epistles exhort to the practice of those duties which are answerable to the Christian profession.

*The Collects.* The following are the originals of the Collects:—

*Easter Day.* Deus qui hodierna die per Unigenitum tuum eternitatis nobis aditum devicta morte reserasti: vota nostra quæ præveniando aspiras, etiam adjuvando prosequere<sup>1</sup>.

*Third Sunday after Easter.* Deus qui errantibus, ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis: da cunctis qui Christiana professione censentur, et illa respuere quæ huic inimica sint nomini, et ea quæ sunt apta sectari<sup>2</sup>.

*Fourth Sunday.* Deus qui fidelium mentes unius efficis voluntatis: da populis tuis id amare quod præcipis, id desiderare quod promittis, ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia<sup>3</sup>.

*Fifth Sunday.* Deus a quo cuncta bona procedunt, largire supplicibus tuis ut cogitemus te inspirante quæ recta sunt, et te gubernante eadem faciamus<sup>4</sup>.

*The Rogation days.* The three days preceding Holy Thursday, or the feast of our Lord's Ascension, are called *the rogation days*. Their origin has been traced to Mamertus bishop of Vienne (460), who appointed annual litanies on these days<sup>5</sup>. At the Reformation all other religious processions were abolished, except the perambulation of parishes in this week. No office, however, was appointed for use on

<sup>1</sup> Miss. Sar. *In die paschæ*, fol. cvii. The Collects for the first and second Sundays after Easter were composed in 1549.

<sup>2</sup> *Missa dominicalis hebdo. iii. post pascha*, fol. cxvi.

<sup>3</sup> *Missa dominicalis hebdo. iv. post pascha*, fol. cxvii. It was

translated in 1549, 'Almighty God, which dost make the minds of all faithful people to be of one will,' &c.: this was altered in 1661.

<sup>4</sup> *Missa dominicalis hebdo. v. post pascha*, fol. cxviii.

<sup>5</sup> See above, p. 228.

such occasions<sup>1</sup>. The Litany was to be said; and a homily was provided, which is divided into four parts, three to be read on the rogation days, and the fourth on the day of the perambulation.

THE ASCENSION.

The day of our Lord's Ascension into heaven, forty days after His resurrection from the dead, has been observed as one of the great Church festivals<sup>2</sup> from the beginning of Christianity. Proper Psalms and Lessons are appointed for the day. Ps. viii. is a song of praise for creation, and the appointment of man to be lord of this world; but in a prophetic sense it sets forth the mercy of God in exalting our human nature above all creatures, which was fulfilled when the Son of God took our nature, and ascended with it to heaven. Ps. xv. shews how justly our Saviour, as the perfect and the pattern man, ascended to the holy hill of God, and thus points out the qualifications which we must endeavour to attain, if we would follow him there. Ps. xxi. was eminently fulfilled in our Lord's victory over death, and in His ascension, when having put *all His enemies to flight*, He was *exalted in His own strength*. Ps. xxiv. was composed by David on the occasion of bringing the ark into the place which he had prepared for it on Mount Sion; it has always been regarded as prophetic of the exaltation of Christ, *the King of Glory*, who passed through *the everlasting doors*, when He went back to His own glory in heaven:

Festival of the Ascension.

The Psalms.

<sup>1</sup> 'The curate...at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of His fruits upon the face of the earth, with the saying of Ps. civ. *Benedic, anima mea*. At which time also the same minister shall inculcate this and such like sentences, *Cursed be he that translateth*

*the bounds and doles of his neighbour*; or such other order of prayer as shall be hereafter appointed.' Q. Elizabeth's *Injunctions* (1559); Cardwell, *Doc. Ann.* XLIII. § 19.

<sup>2</sup> August. *Ep.* 54, *ad Januarium*. *Opp.* II. 123, ed. Bened. Chrysost. *Opp.* II. 447, ed. Bened. *Constit. Apost.* viii. 33.



## THE ASCENSION.

Ps. xlvii. likewise, a song of praise for the victories of Israel over the surrounding nations, is applied to the Christian Church, whose Head and Lord is *the great King upon all the earth*, and has *gone up with a merry noise*: and Ps. cviii. calls upon us to give thanks to God, for setting Himself above the heavens, and being Lord both of Jews and heathens.

*The Lessons.*  
*Deut. x.*

The first Lessons relate the giving of the law to Moses in the mount,—a type of our Saviour's ascension into heaven to send down the new law of faith; and the assumption of Elijah, and the consequent communication of a double portion of his spirit to Elisha, which prefigured our Saviour, who after His ascension sent down the Holy Ghost upon His Apostles.

*2 Kings ii.*

The ten days after the Ascension are sometimes called *Expectation-week*: they commemorate that anxious period during which the Apostles tarried at Jerusalem, in earnest expectation of the promised gift of the Comforter.

*The Collect*  
*for Ascension*  
*Day.*

The Collect for Ascension-day was taken from the old offices:—

Concede, quæsumus, omnipotens Deus, ut qui hodierna die Unigenitum tuum redemptorem nostrum ad cœlos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus<sup>1</sup>.

*Sunday after*  
*Ascension*  
*Day.*

A new Collect was composed in 1549 for the Sunday after Ascension Day, taken from an antiphon which had been sung at Vespers on Ascension Day:—

O rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos, sed mitte promissum patris in nos Spiritum veritatis. Alleluia<sup>2</sup>.

*Whitsunday,*  
*or Pentecost.*

The Festival of *Whitsuntide* corresponds with the Jewish Feast of Pentecost. That commemorated the delivery of the Law on Mount Sinai, fifty days after the

<sup>1</sup> Miss. Sar. *In die ascensionis Domini*, fol. cxx.

<sup>2</sup> Brev. Sar. *In die ascens. Dom. Ad Vesperas, antiphona*, fol. cxii.

Passover; and after the same interval<sup>1</sup> from the true Passover, when Christ was offered for us, the Holy Ghost was given to the Christian Church. The day was anciently called Pentecost. The English name Whitsunday has been commonly supposed to be *White Sunday*, from the white garments of the newly baptized; but when we remember that a very ancient mode of spelling the word is Wit-Sunday, the more probable derivation is that suggested by a writer of the fourteenth century<sup>2</sup>, viz. Wit or Wisdom Sunday, in commemoration of the wondrous gifts bestowed on the Apostles. It is an especial festival of the reformed Church of England; having been selected in 1549 as the day on which the use of the new English Service should be commenced<sup>3</sup>.

Proper Psalms are appointed, the first three of which were sung at Matins in the old offices. Ps. xlviii. is a hymn in honour of Jerusalem, as particularly chosen for the place of God's worship, and also an expression of thankfulness that we are permitted to meet in His service, and *wait for his loving-kindness*. Ps. lxviii. contains a prophetic description of the ascension of Christ, who *went up on high, and led captivity captive, and gave gifts unto men*; and, *when the Lord gave the word, great was the company of the preachers*. Ps. civ. is a hymn of praise to God the Creator; and is supposed to be a very early composition, from there being no allusion in it to the Mosaic ritual. It was probably selected for this day from the similitude between the natural and spiritual

The Psalms.  
Morning.

Evening.

<sup>1</sup> The fifty days are not counted from the Passover, but from the Sunday following; according to the direction given to the Jews for their feast of Weeks, Levit. xxiii. 15, 16.

<sup>2</sup> 'This day Witsonday is cald For wisdom and wit seuene

fald,  
Was gounen to þe apostles as þis day.'

*Camb. Univ. MSS. Dd. I. i. p. 234.*

The real 'Dominica in Albis' (White-Sunday) was the first Sunday after Easter.

<sup>3</sup> Above, p. 20.

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 WHIT-  
SUNTIDE.
 

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creation; and because it speaks of the renewal of the earth by the breath of God. Ps. cxlv. is a song of thanksgiving, recounting the attributes of God, and His care over His creatures, which is chiefly seen in opening His kingdom to them by the atonement of His Son, and the gift of His Spirit.

*The Lessons.*  
*Deut. xvi.*  
*1—17.*  
*Isai. xi.*

The first Lessons contain the law of the Jewish Pentecost, and a prophecy of the Conversion of Jews and Gentiles through the ministration of the Spirit of God; the Gospel relates our Lord's promise of this great gift: the second Lessons and the portion of Scripture for the Epistle<sup>1</sup> relate the fulfilment of these promises.

*Acts x. 34.*  
*Acts xix.*  
*1—20.*

The Collect is taken from the old offices:—

*The Collect.*

Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere<sup>2</sup>.

*Monday and*  
*Tuesday in*  
*Whitsun*  
*Week.*

The whole of this week was sometimes considered as festival, as was also the whole of Easter-week. But when the Sunday after Whitsunday became a fixed time for ordination, the stationary fasts of the week were observed as days of humiliation and prayer for a blessing on the approaching ordinations. The Epistles read on the Monday and Tuesday refer to the baptism of converts, and their receiving the Holy Ghost by the hands of the Apostles: the Gospel for Monday seems to have been appointed for the instruction of the newly baptized, teaching them to believe in Christ, and to become the children of light; and the Gospel for Tuesday, with reference

<sup>1</sup> The Acts of the Apostles have been read during Easter and Pentecost from very early times: Chrysost. *Opp.* III. 81, ed. Bened.

<sup>2</sup> Miss. Sar. *In die pentecostes*, fol. cxxiii. This Collect was in the English Prymer in the fourteenth

century; Maskell, *Mon. Rit.* II. p. 28. The words, *as at this time*, were substituted in 1661, for *as upon this day*; this change having been made in the Prayer-Book for Scotland (1637).

to the Ember-days, and the commission and duties of Christian ministers. The first Lessons furnish instances from the Old Testament of the ministry of the Holy Ghost: the confusion of tongues at Babel, which was repaired by the gift of tongues to the Apostles; the resting of God's Spirit upon the seventy elders; the inspiration of Saul and his messengers; and a prophecy of Moses, how God would deal with penitent Israel, and put His word in their heart. The second Lessons teach us to use spiritual gifts to edification; to take heed not to quench the Spirit, nor to despise his prophecies; but because many false prophets are gone into the world, to try all teachers who boast of the Spirit, by the rules of the catholic faith.

TRINITY.  
The Lessons.  
*Gen. xi.*  
1—9.  
*Numb. xi.*  
16—29.  
*1 Sam. xix.*  
13.  
*Deut. xxx.*

*1 Cor. xii.*  
*1 Cor. xiv.*  
1—25.  
*1 Thess. v.*  
12—23.  
*1 John iv.*  
1—13.

In the Greek Church the Octave of Whitsuntide was closed by a festival of All Martyrs<sup>1</sup>. The Western Church, in later times at least, terminated Whitsuntide by the Festival of the Trinity, combining in one Commemoration the several objects of the previous festivals of the ecclesiastical year. This great feast, which gives name to the following Sundays until Advent, is unlike the other festivals in not resting upon one distinct fact in the history of Christianity; and accordingly we do not find any clear trace of its being kept before the 10th and 11th centuries. It was Pope John XXII., in the beginning of the 14th century, who first fixed its celebration to this Sunday<sup>2</sup>.

*Trinity*  
*Sunday a*  
*festival of*  
*the Western*  
*Church.*

The Jews, living among idolatrous nations, were especially enjoined to remember the unity of God: hence the mystery of the Trinity was not clearly delivered to

<sup>1</sup> Κυριακή τῶν ἁγίων πάντων μαρτυρησάντων. See Chrysost. *Opp.* II. 711, ed. Bened. Guericke, p. 159.

<sup>2</sup> In the twelfth century the

feast of Trinity was kept by some Churches on the octave of Whitsunday, and by others, on the Sunday next before Advent. See Guericke, pp. 160 sq.

TRINITY. them. Yet portions of the Old Testament receive their full  
 The Lessons. interpretation from this doctrine, and are therefore read  
 Gen. i. on Trinity Sunday. The first Morning Lesson glances at  
 the work of the Word of God, and of the Spirit of God  
 in creation; and the phrase, *Let us make man*, is thought  
 to have some reference to the Persons of the Godhead. The  
 Gen. xviii. first Evening Lesson records the appearance of Jehovah  
 to Abraham, and relates how, on that occasion, *three men*  
*stood by him*. But the sacred mystery of the Trinity of  
 Matt. iii. Persons is most plainly manifested in the second Morning  
 Lesson, which notices the baptism of the Son, the voice  
 of the Father, and the descent of the Holy Ghost,  
 1 John v. shewing three distinct Persons, the second Evening Lesson  
 declaring these to be One in essence. The Epistle and  
 Gospel are the same that were read in the old offices on  
 the octave of Pentecost, the last day of the more solemn  
 time of baptism, to which the Gospel refers. Yet they  
 are well suited to the festival, under its more modern  
 name of Trinity Sunday: for the three Persons of the  
 Godhead are mentioned in the Gospel; and the portion  
 appointed for the Epistle contains the Hymn of the  
 Angels, with its threefold ascription of praise to God.  
 The Collect. The Collect is continued from the old offices:—

Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare Unitatem: quæsumus ut ejusdem fidei firmitate ab omnibus semper muniamur adversis<sup>1</sup>.

Sundays  
after Tri-  
nity.

The Collects, Epistles and Gospels for the Sundays after Trinity are taken in the order in which they stood in the Sarum Missal. The Gospels are selected from the parables, miracles, and conversations of our Lord: the Epistles are a series of exhortations to the practice of

<sup>1</sup> Miss. Sar. *In die Sanctæ Trinitatis*, fol. cxxx.



Christian virtues, and after the first five Sundays are taken in order from St Paul's Epistles<sup>1</sup>. SUNDAYS  
AFTER  
TRINITY.

The following are the originals of these Collects:— The Collects.

Deus, in te sperantium fortitudo, adesto propitius invocationibus nostris; et quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ, ut in exequendis mandatis tuis et voluntate tibi et actione placeamus<sup>2</sup>. First.

Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum; quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis<sup>3</sup>. Second.

Deprecationem nostram, quæsumus, Domine, benignus exaudi; et quibus supplicandi præstas affectum, tribue defensionis auxilium<sup>4</sup>. Third.

Protector in te sperantium Deus, sine quo nihil est validum, nihil sanctum; multiplica super nos misericordiam tuam, ut te rectore, te duce, sic transeamus per bona temporalia, ut non amittamus æterna<sup>5</sup>. Fourth.

Da nobis, quæsumus, Domine, ut et mundi cursus pacifice nobis tuo ordine dirigatur, et ecclesia tua tranquilla devotione lætetur<sup>6</sup>. Fifth.

Deus, qui diligentibus te bona invisibilia præparasti; infunde cordibus nostris tui amoris affectum, ut te in omnibus et super omnia diligentes promissiones tuas, quæ omne desiderium superant, consequamur<sup>7</sup>. Sixth.

Deus virtutum, cujus est totum quod est optimum; insere peccatoribus nostris amorem tui nominis, et præsta in nobis religionis Seventh.

<sup>1</sup> One exception to this course occurs at the 18th Sunday, which Wheatly supposes to have been often one of the *Dominicæ vacantes*, or Sundays following the Ember days, which had no proper office because of the solemnity that were held at those times. And when an Epistle and Gospel were appointed for this Sunday, they were adapted to such solemnity. The Epistle mentions the spiritual gifts of a Christian, which are especially necessary in ordained teachers, that they should be enriched in all utterance and in all

knowledge; and the Gospel, relating how our Lord silenced the most learned of the Jews by His questions and answers, teaches how false opinions are to be confuted by the right understanding of Scripture.

<sup>2</sup> Miss. Sar. *Dominica i. post festum sanctæ Trinitatis*, fol. cxxxii.

<sup>3</sup> *Ibid.* fol. cxxxiii. Our present Collect was composed in 1661 instead of a translation of the Latin.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.* fol. cxxxiv.

<sup>6</sup> *Ibid.* fol. cxxxv.

<sup>7</sup> *Ibid.* fol. cxxxvi.

SUNDAYS  
AFTER  
TRINITY.

augmentum ; ut quæ sunt bona nutrias, ac pietatis studio quæ sunt nutrita custodias<sup>1</sup>.

*Eighth.*

Deus, cujus providentia in sui dispositione non fallitur, te supplices exoramus, ut noxia cuncta submoveas, et omnia nobis profutura concedas<sup>2</sup>.

*Ninth.*

Largire nobis, quæsumus, Domine, semper spiritum cogitandi quæ recta sunt propitius, et agendi ; ut qui sine te esse non possumus, secundum te vivere valeamus<sup>3</sup>.

*Tenth.*

Pateant aures misericordiæ tuæ, Domine, precibus supplicantium ; et ut petentibus desiderata concedas, fac eos quæ tibi placita sunt postulare<sup>4</sup>.

*Eleventh.*

Deus, qui omnipotentiam tuam parcendo maxime et miserando manifestas ; multiplica super nos gratiam tuam, ut ad tua promissa currentes cœlestium bonorum facias esse consortes<sup>5</sup>.

*Twelfth.*

Omnipotens sempiterne Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota ; effunde super nos misericordiam tuam, ut dimittas quæ conscientia metuit, et adjicias quod oratio non præsumit<sup>6</sup>.

*Thirteenth.*

Omnipotens et misericors Deus, de cujus munere venit ut tibi a fidelibus tuis digne et laudabiliter serviatur ; tribue nobis, quæsumus, ut ad promissiones tuas sine offensione curramus<sup>7</sup>.

*Fourteenth.*

Omnipotens sempiterne Deus, da nobis fidei spei et caritatis augmentum ; et ut mereamur assequi quod promittis, fac nos amare quod præcipis<sup>8</sup>.

*Fifteenth.*

Custodi, Domine, quæsumus, ecclesiam tuam propitiatione perpetua : et quia sine te labitur humana mortalitas, tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur<sup>9</sup>.

*Sixteenth.*

Ecclesiam tuam, quæsumus, Domine, miseratio continuata mundet et muniat ; et quia sine te non potest salva consistere, tuo semper munere gubernetur<sup>10</sup>.

*Seventeenth.*

Tua nos, Domine, quæsumus, gratia semper et præveniat et sequatur ; ac bonis operibus jugiter præstet esse intentos<sup>11</sup>.

<sup>1</sup> *Ibid.* fol. cxxxvii.

<sup>2</sup> *Ibid.* fol. cxxxvii. This Collect was simply translated, until the last revision.

<sup>3</sup> *Ibid.* fol. cxxxviii.

<sup>4</sup> *Ibid.* fol. cxxxix.

<sup>5</sup> *Ibid.* fol. cxl. The phrase, *running the way of thy commandments, may obtain thy gracious pro-*

*mises*, was inserted in 1661.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.* fol. cxli.

<sup>8</sup> *Ibid.* fol. cxlii.

<sup>9</sup> *Ibid.* fol. cxliii. The Epistle was appointed in 1549, instead of Gal. v. 25—vi. 10.

<sup>10</sup> *Ibid.* fol. cxliv.

<sup>11</sup> *Ibid.* fol. cxlv.

Da, quæsumus, Domine, populo tuo diabolica vitare contagia, et te solum Deum pura mente sectari<sup>1</sup>. SUNDAY  
AFTER  
TRINITY.

Dirigat corda nostra, quæsumus, Domine, miserationis operatio, quia tibi sine te placere non possumus<sup>2</sup>. Eighteenth.  
Nineteenth.

Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude; ut mente et corpore pariter expediti, quæ tua sunt liberis mentibus exequamur<sup>3</sup>. Twentieth.

Largire, quæsumus, Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus mudentur offensis, et secura tibi mente deserviant<sup>4</sup>. Twenty-first.

Familiam tuam, quæsumus, Domine, continua pietate custodi; ut a cunctis adversitatibus te protegente sit libera, et in bonis actibus tuo nomini sit devota<sup>5</sup>. Twenty-second.

Deus, refugium nostrum et virtus, adesto piis ecclesiæ tuæ precibus, auctor ipse pietatis; et præsta ut quod fideliter petimus, efficaciter consequamur<sup>6</sup>. Twenty-third.

Absolve, quæsumus, Domine, tuorum delicta populorum; et a peccatorum nostrorum nexibus quæ pro nostra fragilitate contraximus tua benignitate liberemur<sup>7</sup>. Twenty-fourth.

Excita, quæsumus, Domine, tuorum fidelium voluntates; ut divini operis fructum propensius exequentes pietatis tuæ remedia majora percipiant<sup>8</sup>. Twenty-fifth.

<sup>1</sup> *Ibid.* The phrase, *to withstand the temptations of the world, the flesh, and the devil*, was inserted in 1661.

<sup>2</sup> *Ibid.* fol. cxlvi. The words, *thy holy Spirit*, were substituted in 1661 for 'the working of thy mercy.' The Epistle, Eph. iv. 17—32, was appointed in 1549 instead of the short portion, vv. 23—28.

<sup>3</sup> *Ibid.* fol. cxlvii.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.* fol. cxlviii. The beginning of the Epistle was added in 1549; it had commenced thus: 'Frates; confidimus in Domino Jesu, quia qui cepit in vobis opus bonum,' &c. Also the opening verse was prefixed to the Gospel, shewing the occasion on which the parable was spoken.

<sup>6</sup> *Ibid.* fol. cxlix.

<sup>7</sup> *Ibid.* fol. cl. The Epistle, Col. i. 3—12, was appointed in 1549 instead of vv. 9—11: also in the Gospel, the story was completed by the addition of verses 23—26.

<sup>8</sup> Missal. Sar. *Dominica prima ante adventum Domini*, fol. cl. The rubric, directing the use of this Collect, Epistle and Gospel always on the Sunday next before Advent, is simplified from that in the Sarum Missal, fol. cli.: '*Cum prolixum fuerit tempus inter inceptionem historiarum*, Deus omnium [i. e. the first Sunday after Trinity; see above, p. 177.] *et adventum Domini, officium*, Dicit Dominus [i. e. the Anthem, or Introit, sung at the beginning of Mass, for the Sunday next before Advent] *per tres dominicas cantetur, ut supra notatum est. Cum vero breve fuerit tempus, semper proxima dominica ante*

THE  
SAINTS'  
DAYS.New Collects  
composed.

The arrangement of the Collects follows the order of the old Missal: when the course for the Sundays and fixed festivals of the ecclesiastical year, beginning with Advent, has been completed, the Collects are given for those Saints' days, the position of which will continually vary with respect to the Sundays<sup>1</sup>. The Commemorations of the Apostles<sup>2</sup>, and the Virgin Mary, and John the Baptist, have been selected from the number of real or factitious saints, in whose honour proper services were held; and for these it was necessary to compose a series of almost entirely new Collects, since the old Collects were mainly prayers for the saints' intercession<sup>3</sup>. The

*adventum Domini, si vacaverit, cantetur, quando de dominica agitur, Dicit Dominus, cum oratione, Excita quæsumus Domine, Epistola, Ecce dies veniunt, Evangelium, Cum sublevasset. Si vero dominica non vacaverit, tunc in aliqua feria cantetur. Ceteræ vero dominicæ quæ remanserint in ferialibus diebus cantentur.* It will be seen also from this rubric that the occurrence of a greater festival (*festum duplex; fest. ix. lectionum*) set aside the ordinary Sunday service; which is our present rule; while we learn from another rubric that no notice was taken at Mass of a smaller festival, beyond the insertion of its Collect, as a *Memory*: *In die sancti Felicis episcopi et martyris*; fol. clx.: '*Sciendum est quod, si aliquod festum trium lectionum vel octava sine regimine chori ... contigerit per totius anni spatium in dominicis... nihil ad missam fiat de sanctis nisi tantum memoria.*'

There is a difficulty in deciding what first lessons should be read on the 27th Sunday after Trinity. It is suggested, as the course most suitable to the occasion, the Sunday next before Advent, that the First Lessons appointed for the sixth

Sunday after Epiphany should be read on this day; the corresponding Collect will have been used on the preceding Sunday with the Lessons for the 26th Sunday after Trinity; and the *propria* of the sixth Sunday after Epiphany have been chosen with reference to their more frequent use, as preceding Advent, than as following Epiphany. Many reasons present themselves against the use of the Lessons from the daily Calendar on this extraordinary Sunday.

<sup>1</sup> This part of the Sarum Missal is headed with a picture of the crucifixion of St Andrew, and the title, '*Incipit proprium festivitatum Sanctorum secundum usum ecclesiæ Sar. In vigilia Sancti Andree Apostoli*,' fol. clvii.

<sup>2</sup> The oldest of the feasts of the Apostles is that of St Peter and St Paul, which was in use by the end of the fourth century. The feasts of the other Apostles are of later institution. Guericke, pp. 187 sq.

<sup>3</sup> 'The opinion of praying to saints got entrance, but had not the full growth for an article of faith till after 1335:' see Twysden, *Histor. Vindication*, ch. ix. § 21, pp. 214 sqq. (Cambr. 1847).



Epistles and Gospels that had been read on these days were generally retained; and proper first Lessons appointed from the books of Proverbs and Ecclesiastes, THE  
SCRIPTURES  
DA from the Apocryphal books of Ecclesiasticus and Wisdom. For some few also, which have their own proper history, second Lessons are appointed. THE LESSONS

The following Collects were partially retained in the English Prayer-Book:—

Deus, qui universum mundum beati Pauli Apostoli tui prædicatione docuisti; da nobis, quæsumus, ut qui ejus hodie conversionem colimus, per ejus ad te exempla gradiamur<sup>1</sup>. Conversion of  
St Paul.

Omnipotens sempiterne Deus, qui hujus diei venerandam sanctamque lætitiā in beati Bartholomei Apostoli tui festivitate tribuisti: da ecclesiæ tuæ, quæsumus, et amare quod credidit, et prædicare quod docuit<sup>2</sup>. St Bartholomew.

The Collect for St Andrew's Day, composed in 1549, St Andrew. referred to the sufferings of his death<sup>3</sup>: this was changed in 1552, for an entirely new Collect, making mention of his ready obedience to the calling of Christ. The Prayer-Book of 1549 also retained a Collect in commemoration of St Mary Magdalene<sup>4</sup>. The feast of *St Mary Magdalene*. St Mary Magdalene.

<sup>1</sup> Missal. Sar. *In conversione S. Pauli*, fol. clxii. This festival differs from those of the other Apostles, in not commemorating his death or martyrdom, but his conversion, which is selected not only as an event very striking in itself, but because it was made so highly beneficial to the Christian Church.

<sup>2</sup> *Ibid.* fol. cxcix.

<sup>3</sup> 'Almighty God, which hast given such grace to thy Apostle Saint Andrew, that he counted the sharp and painful death of the cross to be an high honour, and a great glory: Grant us to take and esteem all troubles and adversities which shall come unto us for thy

sake, as things profitable for us toward the obtaining of everlasting life: through Jesus Christ our Lord.'

<sup>4</sup> 'Merciful Father, give us grace that we never presume to sin through the example of any creature, but if it shall chance us at any time to offend thy divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins: through the only merits of thy Son our Saviour Christ.' The earliest extant mention of this festival is in the 26th canon of the Council of Toulouse (1229): Guericke, p. 193, note.



THE  
SAINTS'  
DAYS.St John the  
Baptist.

*John the Baptist* differs from the other festivals, in commemorating his birth. It is the only nativity, besides that of Jesus Christ Himself, that is kept by the Church. The reason for this difference appears to be, that the birth of the Baptist was foretold by an angel, and brought to pass after an uncommon manner. He was also the forerunner of our blessed Lord, and by preaching repentance prepared the way for the publishing of the Gospel. It has been observed since the 4th or 5th century<sup>1</sup>.

Festivals of  
the Virgin  
Mary.

The mediæval Church held seven festivals in honour of the Virgin Mary<sup>2</sup>. The two oldest of these are founded on the Gospel history, and pure expressions of reverence for her who is *blessed among women*, if indeed they may not also be regarded as festivals of our Lord Himself. The reformers of our offices accordingly retained these two Commemorations. *The Annunciation of the blessed Virgin Mary*<sup>3</sup> (March 25) was observed probably as early as the 5th century: and soon afterwards—at latest in the 6th century—the feast of the *Purification of St Mary the Virgin*<sup>4</sup> (Feb. 2) was held by the Western Church, while the Eastern had a corresponding festival,

<sup>1</sup> Guericke, p. 186.

<sup>2</sup> The festival of the *Assumption* (Aug. 15) grew out of a legend of the fifth century, but was not received by the Latin Church before the ninth century. The festival of the *Visitation* (July 2), was not known before the 14th century: and a commemoration of the Virgin's *Nativity* (Sept. 8) was observed in the East at the close of the seventh century, but not introduced into the West till long afterwards. To these were added the festival of the *Immaculate Conception* (Dec. 8), sanctioned by the Council of Basle (1439); and that of the *Presentation of Mary* (Nov. 21), observed in the East since the

eighth century, but not clearly traced in the Latin Church before the 14th century. See Guericke, pp. 190—194; Hardwick, *Middle Age*, pp. 99, 326.

<sup>3</sup> *Festum Annuntiationis, incarnationis, conceptionis Christi*, ἡ τοῦ εὐαγγελισμοῦ ἡμέρα, ἡμέρα δόσασ-  
μοῦ, *annuntiatio dominica*. Cf. Bingham, *Antiq.* xx. 8, § 4.

<sup>4</sup> *Festum Purificationis Mariæ*. This was substituted for the heathen *Februaría*, or *Lupercalia*, and celebrated with processions with wax-tapers: hence it was called *Candlemass*, or *Festum Candelarum sive luminum*. Guericke, p. 192, note. Missal. Sar. fol. clxiv. sqq. Cf. Bingham, xx. 8, § 5.

differing chiefly in name, commemorating the *Presentation of Christ in the Temple*<sup>1</sup>. The Collects for these days were taken from the Missal:—

THE  
SAINTS'  
DAYS.

Omnipotens sempiterne Deus, majestatem tuam supplices exoramus, ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari. Per eundem<sup>2</sup>. *The Purification.*

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem<sup>3</sup>. *The Annunciation.*

The feast of *St Michael and all Angels*—commemorating the ministry of the holy angels to the heirs of salvation—originated in some provincial festivals which were introduced between the 3rd and 9th centuries, and which were then combined into one common celebration on the 29th of September<sup>4</sup>. Its observance was not enjoined upon the Greek Church before the 12th century<sup>5</sup>. Our Collect is taken from the Missal:—

Deus, qui miro ordine angelorum ministeria hominumque dispensas; concede propitius ut a quibus tibi ministrantibus in cælo semper assistitur, ab his in terra vita nostra muniatur. Per dominum<sup>6</sup>.

<sup>1</sup> *Festum occursus*, ἐορτὴ τῆς ὑπάντης, ὑπαπαντή. Our Prayer-Book retains both commemorations, calling the festival, *The Presentation of Christ in the Temple*, commonly called, *The Purification of Saint Mary the Virgin*.

<sup>2</sup> Missal. Sar. *In purificatione beatæ Mariæ Virginis*, fol. clxv. The Epistle was, *Lectio Malachiæ*, iii. [1—4], and the Gospel, *Luc. ii.* [22—32]. In 1549, no Epistle was appointed, but 'the same that is appointed for the Sunday,' was to be read; and the Gospel was, *Luc. ii.* [22—27]. The ancient Lection from Malachi was re-appointed 'for the Epistle' in 1662, and the

Gospel extended to the 40th verse.

<sup>3</sup> Missal. Sar. *In annunciatione beatæ Mariæ*. *Post-communio*, fol. clxx.

<sup>4</sup> The Council of Mayence (813), ordered the *dedicatio sancti Michaelis* to be observed among the Church festivals: *Concil. Mogunt.* can. 36; Mansi, XIV. 73.

<sup>5</sup> Guericke, pp. 194 sq.

<sup>6</sup> Missal. Sar. *In festo sancti Michaelis Archangeli*, fol. ccvi. The Epistle was Rev. i. 1—5. This was changed in 1549 for the portion from Rev. xii. which had been read for the Epistle in *die Sancti Michaelis in monte Tumba* (Oct. 16), *ibid.* fol. ccix.

THE  
SAINTS'  
DAYS.*All Saints.*

At first each Church celebrated the memorial of its own martyrs; but afterwards some few became the objects of commemoration by the whole Church. In the Greek communion a festival in honour of the whole army of Martyrs was kept on the octave of Whitsunday. In the course of time the idea of Martyr and Saint became very naturally identified: and when the Roman Pantheon was given to the Church by the Emperor Phocas (610), and converted into a Church of St Mary and All Saints, Boniface IV. instituted a festival of All Saints<sup>1</sup>, which however did not long continue. It was renewed, and celebrated at Rome in the 8th century, on the 1st of November, and was made a festival of the universal Church by Pope Gregory IV. (834)<sup>2</sup>. The power of canonisation, assumed by the Popes towards the end of the 10th century<sup>3</sup>, increased the number of saints, till the frequency of church holy-days became most inconvenient. These celebrations were removed from the reformed offices; but *All Saints' day* was retained in commemoration of all the known and unknown departed Christian worthies, and of the communion of the Church triumphant with the Church as yet militant on earth.

<sup>1</sup> *Festum omnium Sanctorum*  
(May 1).

<sup>2</sup> See Guericke, p. 181.

<sup>3</sup> Hardwick, *Middle Age*, p. 211.

## CHAPTER III.

### *The Order for the Administration of the Lord's Supper, or Holy Communion.*

#### SECT. I. *Primitive Liturgies.*

THE traces of the form of worship used by the Christian converts, which we find in the New Testament, refer to the Eucharist, as being emphatically the Christian service<sup>1</sup>. Hence naturally arose the ecclesiastical use of the word *Liturgy*<sup>2</sup>, to designate the form employed by the Church in celebrating that office, which was called the *Mass* by the mediæval and the Latin Church, but which we now call the *Lord's Supper*, and the Holy Communion<sup>3</sup>. From the scanty remains of very early

PRIMI-  
TIVE LI-  
TURGIES.

*Traces of the  
Christian  
Service in  
the New Tes-  
tament.*

<sup>1</sup> The description of the earliest converts (Acts ii. 42, ἡσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς) is supposed to contain a summary of the several and successive parts of the primitive service:—instruction from the word of the Apostles, and from the Scriptures; the charitable contributions (cf. 1 Cor. xvi. 2; Rom. xv. 26, &c.); the Eucharist; and the prayers. Comp. also 1 Cor. x. 16, referring to the consecration of the bread and wine; and 1 Cor. xiv. 16, to the use of the word *Amen* by the people after the Eucharistical prayer offered by the minister. See Professor Blunt's *Introd. Lecture*, pp. 16 sq.; and *Sermons*, (1845) p. 32.

<sup>2</sup> In classical Greek, λειτουργία denotes any public service, reli-

gious or secular. In the LXX. translation it is used for the *ministry of the Levites* (e. g. 1 Chron. xxvi. 30, εἰς πᾶσαν λ. Κυρίου); in the New Testament, for the *ministry of prophets and teachers* (Acts xiii. 2); and in ecclesiastical writers, for any sacred function, and, in an especial and strict sense, for the Eucharistic office. Thus we speak of the *Liturgies* of St James, St Mark, St Chrysostom, &c., for the service used in celebrating the Lord's Supper in the Churches of Antioch, Alexandria, Constantinople, &c.

<sup>3</sup> Dr Waterland (*Doctr. of the Eucharist*, ch. i.) adduces the following successive appellations of this Service: *Breaking of Bread*, (A.D. 33), Acts ii. 42; *Communion*, κοινωνία (57), from St Paul's account of the effect of the service, which is the communion of the

PRIMI-  
TIVE LI-  
TURGIES.

The Chris-  
tian Service  
in the second  
century.

Christian times we may gather so much concerning this form<sup>1</sup>, as to allow that the various Churches, which were founded by the Apostles, had each a service for the Eucharist; and that these Liturgies, while differing it may be in some particulars, all agreed in their main features. The earliest extant account of the Sunday service is contained in the following passage of Justin Martyr's *Apology* (140). We find what we should expect from the traces that are scattered through the Apostolical writings: that this service included the reading of the Gospels or the Prophets; a sermon; a litany, in which all joined; then the Eucharist, in which the presiding minister offered up a prayer, the people answering heartily, *Amen*. Next followed the distribution of the consecrated elements; the service being always accompanied with almsgiving.

Justin Mar-  
tyr's account  
of the Sun-  
day Service.

Τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροῦς μερόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπορρημονεύματα

body and blood of Christ, 1 Cor. x. 16; *Lord's Supper*, Κυριακὸν δεῖπνον (57), because instituted by our Lord at Supper, and succeeding the Jewish Paschal supper; it does not appear, however, that the text (1 Cor. xi. 20) was interpreted absolutely of the Eucharist before the end of the fourth century; and at the end of the seventh century, *Lord's Supper* had not become a familiar name for the Eucharist, but rather denoted the supper, or love-feast, *agape*, which accompanied it, or our Lord's own supper with His disciples, or the supper, which preceded the Eucharist on Maundy Thursday: *Oblation*, προσφορά (96) Clem. Rom. *Epist.* i. c. 40: *Sacrament* (104) Plin. *Epist.* 97, Lib. x: *Eucharist* (107) Ignat. *Epist. ad Smyrn.* c. 7, 8; *ad Philadelph.* c. 4: *Sacrifice*,

θυσία (150) Just. M. *Dial.* pp. 344 sq.: *Commemoration*, *Memorial*, ἀνάμνησις, μνήμη (150) *ibid.* p. 345: *Passover* (249) Orig. *Cont. Cels.* Lib. viii. p. 759, ed. Bened.: *Mass*, *Missa* (385), from the usual form of dismissal, *Ite, missa est*; Ambros. *Epist.* i. 20, *ad Marcellin.* p. 901, ed. Bened. It was also called by the Latins, *Collecta*, *Domini-cum*, *Agenda*; and by the Greeks, *Mystagogia*, *Synaxis*, *Telete*, *Anaphora*; see Maskell, *Ancient Liturgy*, p. 146.

<sup>1</sup> In the early fathers we are not to expect a full account of the Liturgy: 'the Church used much reserve in speaking of its sacraments and ordinances amongst catechumens and infidels, only imparting the nature and method of them to converts about to be baptized.' Blunt, *Introd. Lect.* p. 17, note.



τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται THE ALEX-  
ANDRINE  
LITURGY.  
μέχρις ἐγχωρεῖ· εἶτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς  
διὰ λόγου τὴν νοθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμή-  
σεως ποιεῖται· ἔπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν·  
καὶ, ὡς προέφημεν, παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται  
καὶ οἶνος καὶ ὕδωρ· καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας ὅση  
δύναμις αὐτῷ ἀναπέμπει, καὶ ὁλαὸς ἐπευφημεῖ λέγων τὸ Ἀμήν. καὶ ἡ  
διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστῳ γίνεται,  
καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. οἱ εὐποροῦντες δὲ  
καὶ βουλόμενοι κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ ὃ βούλεται δίδωσι·  
καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπι-  
κουρεῖ ὀρφανοῖς, κ. τ. λ.<sup>1</sup>

It is a general opinion that Liturgies were not com-  
mitted to writing before the end of the second, or even of  
the third century<sup>2</sup>; nor indeed can we confidently assert  
that we have a perfect example of so high antiquity: yet  
certain portions, and expressions which we still use, can  
certainly be traced<sup>3</sup>, and perhaps the substance of the  
Liturgy itself may be recovered, which was used at a very  
early period. The following claims to be such an ex-  
ample of the Liturgy used in the second century<sup>4</sup>.

*The Liturgy  
as used pro-  
bably in the  
second cen-  
tury.*

*Liturgia Alexandrinæ Ecclesiæ Apostolica, Ex Æthio-  
picis a Ludolfo Latine edita.*

Dominus vobiscum omnibus:

Totus cum spiritu tuo sit.

Sursum corda elevate<sup>5</sup>:

Sunt apud Dominum Deum nostrum.

*Præfatio.*

<sup>1</sup> Justin. Mart. *Apol. Major, sub fin.* Opp. p. 98, (ed. Colon. 1686). See also the description of the service at the reception of converts, *ibid.* p. 97.

<sup>2</sup> 'This seems very probable, because, in the persecutions under Diocletian and his associates, though a strict inquiry was made after the books of Scripture, and other things belonging to the Church, which were often delivered up by the *traditores* to be burnt, yet we

never read of any ritual books, or books of divine service, delivered up among them.' Renaudot, in Bingham, XIII. 5, § 3.

<sup>3</sup> See Bingham, XIII. ch. v.

<sup>4</sup> It is the Alexandrian ritual, preserved in the Abyssinian constitutions of the Apostles: and it is here given from Bunsen's *Analecta Ante-Nicæna*, III. pp. 106 sqq.; see also p. 16.

<sup>5</sup> Cf. Cyprian. *de Orat. Domnica*, p. 152: 'Sacerdos ante ora-

THE ALEX-  
ANDRINE  
LITURGY.*Deinde  
dicunt ora-  
tionem eu-  
charisticam,  
Episcopum  
præeuntem  
sequendo.*

Gratias agamus Domino:

Rectum et justum est.

Gratias agimus tibi, Domine, per dilectum filium tuum Jesum Christum, quem in ultimis diebus misisti nobis Salvatorem et Redemptorem, nuncium consilii tui. Iste Verbum quod ex te est, per quod omnia fecisti voluntate tua. Et misisti eum de cælo in uterum virginis. Caro factus est, et gestatus fuit in ventre ejus: et filius tuus manifestatus fuit a Spiritu Sancto, ut impleret voluntatem tuam, et populum tibi efficeret expandendo manus suas: passus est ut patientes liberaret qui confidunt in te. Qui traditus est voluntate sua ad passionem: ut mortem dissolveret, vincula Satanae rumperet, et conculcasset infirmum, et sanctos educeret, et resurrectionem patefaceret.

*Verba Insti-  
tutionis.*

Accipiens ergo panem gratias egit et dixit: Accipite, comedite, hoc est corpus meum, quod pro vobis frangitur. Et similiter calicem quoque, et dixit: Hic est sanguis meus, qui pro vobis effunditur; cum facitis hoc, in commemorationem mei id facietis.

*Invocatio  
cum Doxo-  
logia.*

Recordantes igitur mortis ejus et resurrectionis ejus offerimus tibi hunc panem et calicem, gratias agentes tibi, quod nos reddidisti dignos, ut stemus coram te, et sacerdotio tibi fungamur. Supplicesque oramus te ut mittas Spiritum tuum Sanctum super oblationes hujus ecclesiæ: pariterque largiaris omnibus qui sumunt de iis sanctitatem, ut repleantur Spiritu Sancto, et ad confirmationem fidei in veritate, ut te celebrent et laudent in filio tuo Jesu Christo, in quo tibi laus et potentia in sancta ecclesia, et nunc et semper et in sæcula sæculorum. Amen.

*Populus.* Sicut erat, est, et erit in generationes generationum, et in sæcula sæculorum. Amen.

*Consecratio  
Communi-  
cantium,  
præeunte  
sacerdote.*

Domine omnipotens, dum accipimus hoc sanctum mysterium, robur nobis tribue, neque quemquam ex nobis reum age, sed omnibus benedic in Christo, in quo tibi cum illo et cum Spiritu Sancto laus et potentia, nunc et semper et in sæcula sæculorum. Amen.

*Obsignatio,  
vel Benedic-  
tio Populi  
prostrati et  
sese devo-  
ventis.*

*Diaconus.* Vos qui statis demittite capita vestra.

Domine æterne, gnarus occulorum: declinaverunt tibi capita sua populus tuus, et tibi subjecerunt duritiem cordis et carnis. Respice de parata habitatione tua, et benedic illos et illas. Inclina

tionem præfatione præmissa parat corda...respondet plebs, *Habemus fratrum mentes dicendo, Sursum ad Dominum.*

illis aures tuas et exaudi preces eorum. Corroborā eos virtute dextræ tuæ et protege eos a passione mala. Custos eorum esto tam corporis quam animæ. Auge et illis et nobis fidem et timorem. Per unicum filium tuum, in quo tibi cum illo et cum Spiritu Sancto, sit laus et potentia in perpetuum, et in sæcula sæculorum. Amen.

*Diaconus.* Respiciamus<sup>1</sup>.

*Episcopus.* Sancta Sanctis.

*Populus.* Unus pater sanctus :

Unus filius sanctus :

Unus est spiritus sanctus.

Dominus vobiscum omnibus.

Et cum spiritu tuo.

*Deinde attollunt hymnum laudis<sup>2</sup>. Et intrat populus, remedium animæ suæ quo peccatum remittitur accipiens.*

Domine παντοκράτωρ, Pater domini et salvatoris nostri J. C., gratias agimus tibi quod concessisti nobis ut acciperemus de sancto tuo mysterio ne sit nobis in reatum neque in damnationem, sed ad renovationem animæ, corporis, et animi. Per unicum filium tuum, in quo, etc.

*Postcom-  
municio.*

Dominus sit vobiscum omnibus.

Domine æternæ qui omnia regis: Pater domini et salvatoris nostri J. C.: benedic servis tuis et ancillis tuis. Protege, et adjuva, et sospita eos virtute angelorum suorum. Custodi et corrobora eos in timore tuo per majestatem tuam. Exorna eos, ut quæ tua sunt cogitent: et largire eis ut quæ tua sunt credant, et ut quæ tua sunt velint: concordiam sine peccato et ira gratificare illis: per unicum filium tuum, in quo, etc.

*Benedictio,  
'Impositio  
manuum  
postquam ac-  
ceperunt.'*

Dominus vobiscum omnibus.

Et cum spiritu tuo.

Abite in pace.

The following is a similar restoration of the Office which is called the Liturgy of St James: it represents the Eucharistic Office of the Churches of Antioch and Jerusalem about the fourth century<sup>3</sup>. The Liturgy,

*The Liturgy  
as used pro-  
bably in the  
fourth cen-  
tury.*

<sup>1</sup> 'i. e. ad orientem, ut alias. Vel interpretandum, Suspiciamus.'

<sup>2</sup> 'Vel hymnus, Δόξα ἐν ὑψίστοις, Σὲ αἰνοῦμεν, vel Psalmus laudis (ut

34, 42, 150) hic innuitur.'

<sup>3</sup> Bunsen, *Analecta Ante-Ni-  
cæna*, III. p. 27.

LITURGY  
OF  
ANTIOCH.

which is called the Clementine, and which is preserved in the Eighth Book of the Apostolical Constitutions, is of greater length, and in many parts approximates more nearly to the forms of a later period.

*Liturgia, quæ S. Jacobi dicitur, Ecclesiæ Antiochenæ et Hierosolymitanæ, ad quarti sæculi ordinem quantum fieri potuit restituta*<sup>1</sup>.

Sacerdos. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἡ ἀγάπη θεοῦ πατρὸς καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

Populus. Καὶ μετὰ τοῦ πνεύματός σου.

*Præfatio.*

Sacerdos. Ἄνω τὰς καρδίας.

Populus. Ἐχομεν πρὸς τὸν κύριον.

Sacerdos. Εὐχαριστήσωμεν τῷ κυρίῳ.

Populus. Ἄξιον καὶ δίκαιον.

Sacerdos. Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον, πρέπον τε καὶ ὀφειλόμενον, σέ αἰνεῖν<sup>2</sup>, σέ ὑμνεῖν, σέ εὐλογεῖν, σέ προσκυνεῖν, σέ δοξολογεῖν, σοὶ εὐχαριστεῖν τῷ πάσης κτίσεως ὁρατῆς τε καὶ ἀορατοῦ δημιουργῷ· ὃν ὑμνοῦσιν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ πάντα ἡ δύναμις αὐτῶν ἡλιός τε καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρων χορὸς, γῆ, θάλασσα καὶ πάντα τὰ ἐν αὐτοῖς· Ἱερουσαλὴμ ἡ ἐπουράνιος ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς· ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαὶ τε καὶ ἐξουσίαι καὶ δυνάμεις φοβεραὶ, καὶ τὰ χειροβίμ πολυόμματα καὶ τὰ ἐξαπτέρυγα σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τὰς πόδας, καὶ ταῖς δυσὶν ἰπτάμενα, κέκραγεν ἕτερον πρὸς ἕτερον ἀκαταπαύστοις στόμασιν, ἀσιγήτοις δοξολογίαις, τὸν ἐπινίκιον ὕμνον τῆς μεγαλοπρεποῦς σου δόξης, λαμπρῇ τῇ φωνῇ ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα καὶ λέγοντα.

*Ter-Sanctus.*

Populus. Ἅγιος, ἅγιος, ἅγιος, κύριε Σαβαώθ·

Πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου.

*Consecratio.*

Sacerdos (*signans dona*). Ἅγιος εἰ βασιλεὺ τῶν αἰώνων καὶ πάσης ἀγιωσύνης κύριος καὶ σωτὴρ· ἅγιος καὶ ὁ μονογενὴς σου υἱός, ὁ κύριος ἡμῶν Ἰησοὺς Χριστός· ἅγιον δὲ καὶ τὸ πνεῦμά σου τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σου τοῦ θεοῦ. Ἅγιος εἰ παντο-

<sup>1</sup> *Ibid.* pp. 180 sqq.

<sup>2</sup> Cf. *Martyr. S. Polycarpi*, § 14: διὰ τοῦτο καὶ περὶ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, σὺν τῷ αἰω-

νῷ καὶ ἐπουρανίῳ Ἰησοῦ Χριστοῦ, ἀγαπητῷ σου παιδί· μεθ' οὗ σοι καὶ Πνεύματι ἁγίῳ ἡ δόξα, καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας.

κράτορ, πανταδύναμε, ἀγαθέ. Αὐτὸν τὸν μονογενῆ σου υἱὸν τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστειλας εἰς τὸν κόσμον, ἵνα ἔλθῶν τὴν σὴν ἀνανεώσῃ καὶ ἀνεγείρῃ εἰκόνα· ὃς κατελθὼν ἐκ τῶν οὐρανῶν καὶ σαρκωθεὶς ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου, συναναστραφείς τε τοῖς ἀνθρώποις, πάντα ὥκονόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν· μέλλων δὲ τὸν ἐκούσιον καὶ ζωοποιὸν διὰ σταυροῦ θάνατον ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν ἁμαρτωλῶν καταδέχεσθαι, ἐν τῇ νυκτὶ ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Λαβὼν τὸν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, εὐχαριστήσας, + ἁγιάσας, + κλάσας, + ἔδωκεν, εἰπὼν· Λάβετε, φάγετε· Τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον εἰς ἅφεσιν ἁμαρτιῶν. *Populus.* Ἀμήν.

*Verba Institutionis.*

Ὡσαύτως μετὰ τὸ δειπῆσαι, λαβὼν τὸ ποτήριον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, καὶ ἀναβλέψας εἰς τὸν οὐρανόν, εὐχαριστήσας, ἁγιάσας, εὐλογήσας, πλήσας πνεύματος ἁγίου ἔδωκεν εἰπὼν, Πίετε ἐξ αὐτοῦ πάντες, τοῦτό μου ἐστὶ τὸ αἷμα τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον εἰς ἅφεσιν ἁμαρτιῶν. *Populus.* Ἀμήν.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνετε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἔλθῃ.

*Populus.* Τὸν θάνατόν σου, κύριε, καταγγέλλομεν καὶ τὴν ἀνάστασίν σου ὁμολογοῦμεν.

*Sacerdos.* Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ μαθημάτων, τοῦ σωτηρίου σταυροῦ καὶ τοῦ θανάτου καὶ τῆς ταφῆς καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως καὶ τῆς εἰς οὐρανούς ἀνόδου καὶ τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ πατρὸς καθέδρας καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρίναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι ἕκαστῳ κατὰ τὰ ἔργα αὐτοῦ, προσφέρομεν σοι δέσποτα τὴν φοβεράν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσῃς μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀνταποδώσῃς ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιλανθρωπίαν, ὑπερβάς καὶ ἐξαλείψας τὸν καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν. Ὁ γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύουσί σε.

*Populus.* Ἐλέησον ἡμᾶς, κύριε ὁ θεός, ὁ πατὴρ ὁ παντοκράτωρ· ἐλέησον ἡμᾶς.



LITURGY  
OF  
ANTIOCH.

Invocatio  
Sancti  
Spiritus.

Sacerdos. Ἐλέησον ἡμᾶς ὁ θεὸς κατὰ τὸ μέγα ἔλεός σου, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σου τὸ πανάγιον· ἵνα ἐπιφοιτήσαν τῇ ἀγίᾳ καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἀγίασῃ + καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα ἁγίου τοῦ Χριστοῦ σου. Populus. Ἀμήν.

Καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου· Populus. Ἀμήν.

Ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἁγιασμὸν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν, εἰς στηριγμὸν τῆς ἀγίας σου καθολικῆς ἐκκλησίας, ἣν ἐθεμελίωσας ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι ᾄδου μὴ κατισχύθωσιν αὐτῆς, ῥυόμενος αὐτὴν ἀπὸ πάσης αἵρέσεως καὶ σκανδάλων καὶ ἐργαζομένων τὴν ἀνομίαν, διαφυλάττων αὐτὴν μέχρι τῆς συντελείας τοῦ αἰῶνος.

Oratio pro  
Ecclesiā.

Προσφέρομέν σοι δέσποτα καὶ ὑπὲρ τῶν ἁγίων σου τόπων, οὓς ἐδόξασας τῇ θεοφανείᾳ τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος· προηγουμένως ὑπὲρ τῆς ἐνδόξου Σιών, τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν· καὶ ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας· πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου σου πνεύματος ἐπιχορήγησον αὐτῇ δέσποτα.

Μνήσθητι κύριε καὶ τῶν ἐν αὐτῇ ἁγίων πατέρων, καὶ ἀδελφῶν ἡμῶν, καὶ ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας.

Μνήσθητι κύριε πλεόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν μετάλλοις καὶ βασάνοις καὶ πικραῖς δουλείαις ὄντων πατέρων καὶ ἀδελφῶν ἡμῶν.

Μνήσθητι κύριε τῶν νοσούντων καὶ καμνόντων καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρά σου τοῦ θεοῦ ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας.

Μνήσθητι κύριε εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σε ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπλήσῃς πᾶν ζῶον εὐδοκίας.

Μνήσθητι καὶ πάντων τῶν ἐντεταλαμένων ἡμῖν τοῦ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς.

Ἔτι μνησθῆναι καταξίωσον καὶ τῶν τὰς προσφορὰς ταύτας προσενεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἥ κατὰ διάνοιαν ἔχει, καὶ τῶν ἁρτίως

σοι ἀνεγνωσμένων. Μνήσθητι, κύριε ὁ θεός, τῶν πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν οὐκ ἐμνήσθημεν ὀρθοδόξων, ἀπὸ Ἀβελ τοῦ δικαίου μέχρι τῆς σήμερον ἡμέρας. Αὐτὸς ἐκεῖ αὐτοὺς ἀνάπαυσον, ἐν χώρᾳ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τοῦ παραδείσου, ἐν τοῖς κόλποις Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, τῶν ἀγίων πατέρων ἡμῶν· ὅθεν ἀπέδρα ὁδὺνη, λύπη καὶ στεναγμός· ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου, καὶ καταλάμπει διὰ παντός.

LITURGY  
OF  
ANTIOCH.

*Nomina ex  
diptychis hic  
legebantur.*

Ἡμῶν δὲ τὰ τέλη τῆς ζωῆς, χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθυνον κύριε, κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχύνης καὶ παραπτώμάτων, διὰ τοῦ μονογενοῦς σου υἱοῦ, κυρίου τε καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Αὐτὸς γάρ ἐστιν ὁ μόνος ἀναμάρτητος φανείς ἐπὶ τῆς γῆς.

Populus. Ἄνες, ἄφες, συγχώρησον ὁ θεὸς τὰ παραπτώματα ἡμῶν, τὰ ἐκούσια, τὰ ἀκούσια· τὰ ἐν ἔργῳ καὶ λόγῳ· τὰ ἐν γνώσει καὶ ἀγνοίᾳ· τὰ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ· τὰ κατὰ νοῦν καὶ διάνοιαν, τὰ πάντα ἡμῖν συγχώρησον, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

Sacerdos. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας.

Populus. Ἀμήν.

Sacerdos. Εἰρήνῃ πᾶσιν.

Populus. Καὶ τῷ πνεύματί σου.

Sacerdos. Ὁ θεὸς καὶ πατὴρ τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ καθήμενος ἐπὶ τῶν χερουβὶμ καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ, ᾧ παρεστήκασιν χίλιαι χιλιάδες καὶ μύρια μυριάδες ἀγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί, τὰ μὲν προσενεχθέντα σοι δῶρα, δόματα, καρπώματα, εἰς ὁσμὴν εὐωδίας πνευματικῆς προσεδέξω, καὶ ἀγιάσαι καὶ τελειῶσαι κατηξίωσας ἀγαθῇ, τῇ χάριτι τοῦ Χριστοῦ σου καὶ τῇ ἐπιφουιτήσει τοῦ παναγίου σου πνεύματος· ἀγιάσον δέσποτα καὶ τὰς ἡμετέρας ψυχὰς καὶ σώματα καὶ τὰ πνεύματα· καὶ καταξίωσον ἡμᾶς δέσποτα φιλόανθρωπε μετὰ παρρησίας ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ συντετριμμένῃ, ἀνεπαισχύντῳ προσώπῳ τολμᾶν ἐπικαλεῖσθαι σε τὸν ἐν οὐρανοῖς ἅγιον θεὸν πατέρα, καὶ λέγειν.

Populus. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, κ.τ.λ.

Sacerdos (inclinatus dicit). Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, κύριε κύριε τῶν δυνάμεων, ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν· ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις

*Oratio Do-  
minica.*

LITURGY OF ANTIOCH. καὶ ἡ δόξα, τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, νῦν καὶ ἀεί. Populus. Ἀμήν.

Sacerdos. Εἰρήνη πᾶσιν.

Populus. Καὶ τῷ πνεύματί σου.

Sacerdos. Τὰ ἅγια τοῖς ἁγίοις.

Populus. Εἰς ἅγιος, εἰς κύριος Ἰησοῦς Χριστός, εἰς δόξαν θεοῦ πατρὸς, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

*Panem frangit, et partem in calicem immergit.*

Sacerdos. Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Fractio panis et signatio calicis.

Communio cleri et populi.

Psalmodia: Ps. 23. 33. et alii.

*Post-communio.*

Post communionem populi:

Ὁ θεὸς ὁ διὰ πολλὴν καὶ ἄφατον φιланθρωπίαν συγκαταβὰς τῇ ἀσθενείᾳ τῶν δούλων σου, καὶ καταξιώσας ἡμᾶς μετασχεῖν ταύτης τῆς ἐπουρανίου τραπέζης, μὴ κατακρίνης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ μεταλήψει τῶν ἀχράντων σου μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς ἀγαθὲ ἐν ἁγιασμῷ τοῦ ἁγίου σου πνεύματος, ἵνα ἅγιοι γενόμενοι εὖρωμεν μέρος καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνος σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τοῦ προσώπου σου, διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου υἱοῦ, κυρίου τε καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι. Populus. Ἀμήν.

Sacerdos. Εἰρήνη πᾶσιν.

Populus. Καὶ τῷ πνεύματί σου.

Diaconus. Τὰς κεφαλὰς ἡμῶν τῷ κυρίῳ κλίνωμεν.

*Benedictio.*

Sacerdos. Ὁ θεὸς ὁ μέγας καὶ θαυμαστὸς ἔπιδε ἐπὶ τοὺς δούλους σου, ὅτι σοι τὰς αὐχένας ἐκλίνωμεν. Ἐκτεινον τὴν χεῖρά σου τὴν κραταιὰν καὶ πλήρη εὐλογιῶν καὶ εὐλόγησον τὸν λαόν σου· διαφύλαξον τὴν κληρονομίαν σου, ἵνα ἀεὶ καὶ διὰ παντὸς δοξάζωμέν σε τὸν μόνον ζῶντα καὶ ἀληθινὸν θεὸν ἡμῶν· τὴν ἁγίαν καὶ ὁμοούσιον τριάδα, πατέρα καὶ υἱὸν καὶ τὸ ἅγιον πνεῦμα, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Populus. Ἀμήν.

*Gallican Liturgy.*

The ancient Gallican Liturgy began with an anthem, followed by a prefatory exhortation. After the mutual salutation of the priest and people, a collect was said. Then the *Trisagium* was sung, followed by the canticle

‘*Benedictus.*’ Then came lessons from the Prophets and the Apostolic writings; after which the *Hymn of the three Children* was sung. Then the Gospel was read, before and after which the Trisagium was again sung, and the people gave the response (still continued by tradition in the English Church), ‘Glory be to Thee, O Lord.’ Afterwards the bishop preached, or a homily was read. Then the appointed prayers were said by a deacon for the hearers and catechumens. After their dismissal the bread and wine were brought in, and an oblation of them made, while an anthem was sung, which answered to the Offertory of later times. Then the Diptychs, containing the names of Christian worthies, were read; the collect *post nomina* was said; the kiss of peace given; and the collect *ad pacem* said; after which the canon followed, which was very short. After the consecration came the prayer *post secreta*; ‘*postea fiebat confractio et commixtio corporis Christi.*’ In the meantime the choir sung an anthem. This was followed by a collect, the Lord’s Prayer, another collect, and the blessing, ‘*Pax, fides, et caritas, et communicatio corporis et sanguinis Domini sit semper vobiscum.*’ During communion an anthem was sung. Then one, or perhaps two, collects were said, and the people were dismissed<sup>1</sup>.

This was probably the original form according to which the British Church celebrated the holy Eucharist till the end of the 6th century<sup>2</sup>. It doubtless provided Augustine with some particulars, which being grafted upon the Roman, formed the Anglo-Saxon Liturgy<sup>3</sup>. The

*The Anglo-Saxon Liturgy.*

<sup>1</sup> Martene, *De Antiq. Eccles. Ritibus*, I. p. 464; Maskell, *Ancient Liturgy*, Pref. pp. I. sq. Palmer, *Orig. Lit.* I. pp. 158 sqq.

<sup>2</sup> Maskell, *ibid.* p. lii.

<sup>3</sup> The few liturgical documents

which are extant seem to shew that the permission of Gregory the Great (above, p. 2), to select an office from orthodox liturgies, was acted upon by Augustine. This would gradually spread through

MISSA  
ECCLESIAE  
SARISBURIENSIS.

Norman invasion brought with it a nearer approximation to the ecclesiastical customs of Rome, but it could not effect an entire conformity. The distinctive *Uses* of the English dioceses maintained their ground: and that of the Church of Salisbury, which was the Liturgy most widely adopted (1087—1549), was framed by Bishop Osmund, with the full idea not only that national Churches had a certain independence, but that exact uniformity of ritual is by no means necessary to ensure agreement in Catholic truth. This famous Liturgy is given as presenting the Eucharistic office which was used by the mediæval English Church, until the second year of the reign of Edward VI.<sup>1</sup>

SECT. II. *Ordinarium et Canon Missæ<sup>2</sup>, secundum Usum  
Ecclesiæ Sarisburiensis.*

*Præparatio  
ad Missam.*

*Ad missam dicendam dum sacerdos induit se sacris vestibus dicat  
hymnum: Veni creator Spiritus. Emitte Spiritum tuum. Et  
renovabis faciem terræ.*

the dioceses, receiving partial alterations perhaps in each: so that 'the eucharistical offices of the Anglo-Saxon Church may have been for many years distinguished from each other by very important variations.' Maskell, *ibid.* p. lvii.

<sup>1</sup> See Maskell, *Ancient Liturgy of the Church of England*, where the Sarum Liturgy is compared with those of the Use of Bangor, York, and Hereford, and also with the Ordinary and Canon of the Roman Church.

<sup>2</sup> In the mediæval Church masses were distinguished according to the ceremonies which were used in them. *Missæ sollemnis, alta, magna*, was celebrated with the full attendance of ministers, deacon, subdeacon, acolytes, and with all the rubrical ceremonies. At the *Missæ publica*, or *communis*, persons of either sex were per-

mitted to attend. *Missæ privata, familiaris, peculiaris, specialis, singularis*, was celebrated by the priest with only one attendant: as distinguished from High Mass it was what is now called Plain, or Low Mass: but as opposed to the *Missæ publica*, it means that, whether people were present or not, the priest alone communicated. In the *Missæ solitaria* a priest consecrated, and performed the service without any attendant: it was for a time not uncommon in monasteries, but was at length forbidden, and was always discountenanced in England. *Missæ votiva* was said at the option of the priest, not agreeing with the office of the day, though subject to certain rules: some votive masses were fixed to be said at certain times, as the *Missæ pro defunctis* on the second of November. *Missæ præsanctifi-*



*Oratio.* Deus cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum : purifica per infusionem sancti Spiritus cogitationes cordis nostri ; ut perfecte te diligere et digne laudare mereamur. Per dominum nostrum Jesum Christum. In unitate ejusdem. *Deinde sequatur Antiph.* Introibo ad altare. *Ps.* Judica me Deus. *Deinde dicitur Antiph.* Introibo ad altare Dei, ad Deum qui lætificat juventutem meam. Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. Ave Maria. *His finitis et officio missæ inchoato, cum post officium Gloria Patri incipitur : accedat sacerdos cum suis ministris ad gradum altaris, et dicat ipse confessionem, diacono assistente a dextris, et subdiacono a sinistris, hoc modo incipiendo : Et ne nos. Sed libera. Confitemini domino quoniam bonus. Quoniam in sæculum misericordia ejus. Confiteor. Misereatur. Absolutionem*<sup>1</sup>. *Deinde dicat Sacerdos : Adjutorium nostrum in nomine Domini. Qui fecit cælum et terram. Sit nomen Domini benedictum. Ex hoc, nunc, et usque in sæculum. Oremus. Deinde finitis precibus, sacerdos deosculetur diaconum et postea subdiaconum ita dicens : Habete osculum pacis et dilectionis : ut apti sitis sacro sancto altari ad perficiendum officia divina... His itaque peractis, ceroferarii candelabra cum cereis ad gradum altaris dimittant : deinde accedat sacerdos ad altare, et dicat in medio altaris tacita voce inclinatoque corpore et junctis manibus : Oremus. Aufer a nobis Domine cunctas iniquitates nostras : ut ad sancta Sanctorum puris mereamur mentibus introire. Per Christum. Tunc erigat se sacerdos et osculetur altare, et hoc in medio, et signet se in facie sua ita dicens : In nomine Patris, et Filii, et Spiritus Sancti. Amen. Deinde ponat diaconus thus in thuribulum, et dicat prius sacerdoti : Benedicite. Et sacerdos dicat : Dominus. Ab ipso sanctificetur in cujus honore cremabitur. In nomine Patris, etc. Tunc diaconus ei thuribulum tradens deosculetur manum ejus : et ipse sacerdos*

*catorum* was an imperfect service, in which no consecration was made, but the priest communicated of the oblation which had been consecrated on a previous day : in the Greek Church these masses only are allowed during Lent, except upon Saturdays and Sundays, and the Feast of the Annunciation : in the Latin Church it was limited to Good Friday. *Missæ sicca*, if it

was at any time permitted, was a part only of the service, without consecration, and without communion : the *Missæ nautica*, or *navalis*, was of this sort, and was allowed 'tempore navigationis, quando scilicet ob periculum effusionis non licebat celebrare.' See Maskell, *Ancient Liturgy*, 'Addit. note,' pp. 146 sqq.

<sup>1</sup> See above, p. 176.

MISSA  
ECCLESIAE  
SARISB.

Ordinarium  
Missæ.

*thurificet medium altaris, et utrumque cornu altaris, primo in dextera, secundo in sinistra parte, et interim in medio. Deinde ab ipso diacono ipse sacerdos thurificetur: et postea textum ministerio subdiaconi sacerdos deosculetur... Tunc accedant ministri ad altare ordinatim: primo ceroferarii duo pariter incedentes: deinde thuribularii; post subdiaconus; exinde diaconus; post eum sacerdos... Quo facto sacerdos et sui ministri in sedibus paratis se recipiant, et expectent usque ad Gloria in excelsis, quod incipiatur semper in medio altaris quandocunque dicitur.*

Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te, Benedicimus te, Adoramus te, Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, Cum sancto Spiritu, in gloria Dei Patris, Amen.

Collecta.

*... His peractis, factoque signaculo crucis in facie sua, vertat se sacerdos ad populum; elevatisque aliquantulum brachiis, junctisque manibus dicat: Dominus vobiscum. Chorus respondeat: Et cum spiritu tuo. Et iterum revertat se sacerdos ad altare, et dicat: Oremus. Deinde dicitur oratio. Et si aliqua memoria habenda est, iterum dicat sacerdos, Oremus, ut supra. Et quando sunt plures collectæ dicendæ, tunc omnes orationes quæ sequuntur sub uno Per Dominum, et uno Oremus dicuntur: ita tamen quod septenarium numerum excedere non debeat secundum usum ecclesiæ Sar. ... Post introitum missæ unus ceroferariorum panem vinum et aquam, quæ ad Eucharistiæ ministrationem disponuntur, deferat: reliquis vero pelvim cum aqua et manutergio portet... Incepta vero ultima oratione ante epistolam, subdiaconus per medium chori ad legendum Epistolam in pulpitem accedat... Quando epistola legitur, duo pueri in superpelliceis facta inclinatione ad altare ante gradum chori in pulpitem per medium chori ad Gradale incipiendum se præparent, et suum versum cantandum. Dum versus gradulis canitur, duo de superiori gradu ad Alleluya cantandum cappas sericas se induant, et ad pulpitem per medium chori accedant. Sequatur Alleluya. Finito Alleluya, sequatur Sequentia. In fine alleluia, vel sequentiæ, vel*

Epistola.

Gradale.

Sequentia.

*tractus, diaconus antequam accedat ad evangelium pronuntiandum thurificet medium altaris tantum...Deinde accipiat textum, scilicet librum Evangeliorum, et humilians se ad sacerdotem stantem coram altari, versa facie ad meridiem ita dicat: Jube domne benedicere. Sacerdos respondeat: Dominus sit in corde tuo et ore tuo ad pronuntiandum sanctum evangelium Dei. In nomine Patris, et Filii, et Spiritus sancti. Amen. Et sic procedat diaconus per medium chori, ipsum textum super sinistram manum solenniter gestando, ad pulpitum accedat, thuribulario et ceroferario precedentibus.. Et semper legatur evangelium versus aquilonem. Cum autem inceperit evangelium, post Dominus vobiscum, faciat signum crucis super librum, deinde in sua fronte, et postea in pectore cum pollice. Evangelium secundum N. ...Finito evangelio, incipiat sacerdos in medio altaris: Credo in unum Deum. Sequatur: Dominus vobiscum. Et: Oremus. Deinde dicitur offertorium<sup>1</sup>. Post offertorium vero porrigat diaconus sacerdoti calicem cum patena et sacrificio; et osculetur manum ejus utraque vice. Ipse vero accipiens ab eo calicem diligenter ponat in loco suo debito super medium altare; et inclinato parumper elevet calicem utraque manu offerens sacrificium Domino, dicendo hanc orationem.*

MISSA  
ECCLESIAE  
SARISB  
Evangelium.

Credo.  
Offertorium.

Suscipe, sancta Trinitas, hanc oblationem quam ego indignus peccator offero in honore tuo, beatæ Mariæ, et omnium sanctorum tuorum, pro peccatis et offensionibus meis, et pro salute vivorum, et requie omnium fidelium defunctorum. In nomine Patris, et Filii, et Spiritus Sancti. Acceptum sit omnipotenti Deo hoc sacrificium novum.

*Dicta oratione reponat calicem, et cooperiat cum corporalibus: ponatque panem super corporalia decenter ante calicem vinum et aquam continentem; et osculetur patenam, et reponat eam a dextris sacrificii super altare sub corporalibus parum cooperiendo. Hoc peracto accipiat thuribulum a diacono, et thurificet sacrificium...et dum thurificat, dicat:*

Dirigatur Domine ad te oratio mea, sicut incensum in conspectu tuo.

*Postea thurificetur ipse sacerdos...His itaque peractis, eat sacerdos ad dextrum cornu altaris, et abluit manus suas, dicens:*

<sup>1</sup> 'The verse is so called, which was sung just before the oblation of the elements by the priest. And

it was at this time that anciently the people made their offerings.' Maskell, *Ancient Liturgy*, pp. 53 sq.

MISSA  
ECCLESIAE  
SARISB.

Munda me Domine ab omni inquinamento cordis et corporis mei: ut possim mundus implere opus sanctum Domini.

*Deinde revertat se, et stans ante altare inclinatoque capite et corpore junctis manibus dicat:*

In spiritu humilitatis et in animo contrito suscipiamur Domine a te: et sic fiat sacrificium nostrum in conspectu tuo, ut a te suscipiatur hodie et placeat tibi Domine Deus meus.

*Et erigens se osculetur altare a dextris sacrificii; et dans benedictionem ultra sacrificium: postea signet se, dicens: In nomine Patris, et Filii, et Spiritus sancti. Deinde vertat se sacerdos ad populum, et tacitu voce dicat: Orate fratres et sorores pro me, ut meum pariterque vestrum aptum sit Domino Deo nostro sacrificium. Responsio cleri privatim: Spiritus sancti gratia illuminet cor tuum et labia tua; et accipiat Dominus digne hoc sacrificium laudis de manibus tuis pro peccatis et offensionibus nostris. Et reversus ad altare sacerdos secretas orationes dicat juxta numerum et ordinem antedictarum ante epistolam, ita incipiens: Oreinus. Quibus finitis dicat sacerdos aperta voce: Per omnia sæcula sæculorum: manibus non levatis donec dicitur, Sursum corda. Et tunc accipiat subdiaconus offertorium et patenam de manu diaconi... Hoc modo incipiantur omnes præfationes ad missam per totum annum, tam in feriis quam in festis: Per omnia sæcula sæculorum. Amen. Dominus vobiscum. Et cum spiritu tuo. Hic elevet sacerdos manus ita dicendo: Sursum corda. Habemus ad Dominum. Gratias agamus Domino Deo nostro. Dignum et justum est. Hæc præfatio est quotidiana:*

Orationes  
Secretæ.

Præfatio.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque virtutes, ac beata seraphin, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplicii confessione dicentes:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cæli et terra gloria tua: osanna in excelsis. Benedictus qui venit in nomine Domini: osanna in excelsis.

*Deinde confestim manibus junctis, et oculis elevatis incipiat:*

Te igitur, clementissime pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus: *Hic erigens se sacerdos osculetur altare a dextris sacrificii, dicens: Uti*

CANON  
MISSÆ.



accepta habeas et benedicas hæc + dona, hæc + munera, hæc + sancta sacrificia illibata. *Factisque signaculis super calicem eleve manus suas ita dicens :*

MISSA  
ECCLESIAE  
SARISB.

Imprimis quæ tibi offerimus pro ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo papa nostro N. et antistite nostro N. (*id est proprio episcopo tantum*) et rege nostro N. et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus. *Hic oret pro vivis. Oratio pro Ecclesia,*

Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus, pro redemptione animarum suarum: pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes: Imprimis, gloriosæ semper virginis Mariæ, genetricis Dei et Domini nostri Jesu Christi: Sed et beatorum Apostolorum ac Martyrum tuorum, Petri, et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Grisogoni, Joannis et Pauli, Cosmæ et Damiani: et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen. *Hic respiciat sacerdos hostiam cum magna veneratione dicens:*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari<sup>1</sup>. Per Christum Dominum nostrum. Amen.

*Hic iterum respiciat hostiam dicens :*

Quam oblationem tu Deus omnipotens in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris, ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi. *Hic erigat sacerdos manus et conjungat ; et postea tergat digitos, ut eleve hostiam dicens :*

<sup>1</sup> This passage, 'diesque nostros ...numerari,' was added to the Canon by Gregory the Great: Bedæ, *Hist.* II. 1.



MISSA  
ECCLESIAE  
SARISB.

Verba Insti-  
tutionis.

Qui pridie quam pateretur, accepit panem in sanctas et venerabiles manus suas, et elevatis oculis in cœlum (*Hic elevet oculos suos*) ad te Deum Patrem suum omnipotentem, (*Hic inclinet se, et postea elevet paululum, dicens :*) tibi gratias agens, bene + dixit, fregit, (*Hic tangat hostiam, dicens :*) deditque discipulis suis dicens: Accipite et manducate ex hoc omnes. Hoc est enim corpus meum.

*Et debent ista verba proferri cum uno spiritu et sub una prolatione, nulla pausatione interposita. Post hæc verba inclinet se sacerdos ad hostiam, et postea elevet eam supra frontem, ut possit a populo videri; et reverenter illud reponat ante calicem in modum crucis per eadem factæ. Et tunc discooperiat calicem et teneat inter manus suas non disjungendo pollicem ab indice, nisi dum facit benedictiones tantum, ita dicens :*

Simili modo posteaquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas: item tibi (*Hic inclinet se dicens :*) gratias agens bene + dixit, deditque discipulis suis. dicens: Accipite, et bibite ex eo omnes. (*Hic elevet sacerdos parumper calicem, ita dicens :*) Hic est enim calix Sanguinis mei, novi et æterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum. (*Hic elevet calicem usque ad pectus vel ultra caput, dicens :*) Hæc quotienscunque feceritis, in mei memoriam facietis. (*Hic reponat calicem, et elevet brachia in modum crucis junctis digitis usque ad hæc verba, de tuis donis.*)

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini Dei nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriôsæ ascensionis, offerimus præclaræ majestati tuæ de tuis donis ac datis,

Hostiam puram, hostiam sanctam, hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abraham: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam<sup>1</sup>. *Hic sacerdos Corpore inclinato, et cancellatis manibus dicat :*

<sup>1</sup> These words, 'sanctum sacrificium, immaculatam hostiam,' are said to have been added to the Canon by Leo the Great, bishop

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ: ut quotquot (*Hic erigens se osculetur altare a dextris sacrificii, dicens:*) ex hac altaris participatione sacrosanctum Filii tui cor+pus, et san+guinem sumpserimus, omni (*Hic signet se in facie dicens:*) bene+dictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

MISSA  
ECCLESIAE  
SARISB.

*Hic oret pro mortuis.*

Oratio pro  
mortuis.

Memento etiam, Domine, animarum famulorum famularumque tuarum, N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen. *Hic percutiat pectus suum semel, dicens:* Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, cum omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, (*Hic sacerdos ter signet calicem, dicens:*) Sancti+ficas, vivi+ficas, bene+dicis, et præstas nobis. (*Hic sacerdos discooperiat calicem, et faciat signaculum crucis cum hostia quinquies...*) Per ip+sum, et cum ip+so, et in ip+so, est tibi Deo Patri omni+potenti, in unitate Spiritus + Sancti, omnis honor et gloria. (*Hic cooperiat sacerdos calicem, et teneat manus suas super altare usque dum dicitur Pater noster, ita dicens:*) Per omnia sæcula sæculorum. Amen. Oremus. Præceptis salutaribus moniti, et divina institutione formati audemus dicere:

*Hic accipiat diaconus patenam, eamque a dextris sacerdotis extento brachio in altum, usque Da propitius, discooperitam teneat.* Hic elevet manus sacerdos ita dicens: Pater noster, *Pater noster.* etc.<sup>1</sup> Et ne nos inducas in tentationem. *Chorus respondeat:* Sed libera nos a malo. *Sacerdos privatim, Amen.*

of Rome in the time of the council of Chalcedon (451). See Palmer, *Orig. Lit.* 'Dissert.' § 6, p. 117.

<sup>1</sup> Gregory the Great joined the

Lord's Prayer to the Canon, from which it had previously been separated by the breaking of the bread: 'orationem vero Dominicam mox

MISSA  
ECCL.ÆSIÆ  
SARISB.

Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semperque virgine Dei genitrice Maria, et beatis apostolis tuis Petro et Paulo, atque Andrea, cum omnibus sanctis.

*Hic committat diaconus patenam sacerdoti deosculans manum ejus; et sacerdos deosculetur patenam: postea ponat ad sinistrum oculum; deinde ad dextrum: postea faciat crucem cum patena ultra caput: et tunc reponat eam in locum suum, dicens:*

Da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Fractio  
hostiæ.

*Hic discooperiat calicem, et sumat corpus cum inclinatione, transponens in concavitate calicis, retinendo inter pollices et indices, et frangat in tres partes dum dicitur: Per eundem Dominum nostrum Jesum Christum Filium tuum.*

(Secunda fractio.) Qui tecum vivit et regnat in unitate Spiritus sancti Deus. (*Hic teneat duas fracturas in sinistra manu, et tertiam fracturam in dextera manu in summitate calicis, ita dicens aperta voce:*) Per omnia sæcula sæculorum. Amen.

*Hic faciat tres cruces infra calicem cum tertia parte hostiæ dicendo:*

Pax Do + mini sit sem + per vo + biscum.

Chorus respondeat: Et cum spiritu tuo.

*Ad Agnus dicendum accedant diaconus et subdiaconus ad sacerdotem uterque a dextris; diaconus propior, subdiaconus remotior; et dicant privatim:*

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

*Hic cruce signando deponat dictam tertiam partem hostiæ in sacramentum sanguinis, sic dicendo:*

Commixtio  
corporis et  
sanguinis.

Hæc sacrosancta commixtio corporis et sanguinis Domini nostri Jesu Christi fiat mihi omnibusque sumentibus salus mentis et corporis: et ad vitam æternam promerendam et capescendam præparatio salutaris.

Per eundem Christum Dominum nostrum. Amen.

post precem dicimus, quia mos apostolorum fuit, ut ad ipsam solummodo orationem oblationis hostiam consecrarent.' Greg. M.

*Ep. (ix. 12) ad Johan. Syracus. Opp. II. 940, ed. Bened. See Palmer, Orig. Lit. Dissert. § 6, p. 113.*

*Antequam pax detur, dicat sacerdos :*

Domine, sancte Pater, omnipotens æterne Deus : da mihi hoc sacrosanctum corpus et sanguinem Filii tui Domini nostri Jesu Christi ita digne sumere : ut merear per hoc remissionem omnium peccatorum meorum accipere et tuo sancto Spiritu repleri, et pacem tuam habere. Quia tu es Deus, et non est alius præter te : cujus regnum gloriosum permanet in sæcula sæculorum. Amen.

MISSA  
ECCLESIAE  
SARISB.

*Hic osculetur sacerdos corporalia in dextera parte et summum calicis, et postea diaconum, dicens :*

Pax tibi et ecclesiae Dei.

*Responsio :* Et cum spiritu tuo.

*Diaconus a dextris sacerdotis ab eo pacem<sup>1</sup> recipiat, et sub-* Pax.  
*diacono porrigat : deinde ad gradum chori ipse diaconus pacem portet rectoribus chori : et ipsi pacem choro portent uterque suae parti incipiens a majoribus . . . Post pacem datam dicat sacerdos orationes sequentes privatim, antequam se communicet, tenendo hostiam duabus manibus :*

Deus Pater, fons et origo totius bonitatis, qui ductus misericordia unigenitum tuum pro nobis ad infima mundi descendere, et carnem sumere voluisti : quam ego indignus hic in manibus meis teneo : (*Hic inclinet se sacerdos ad hostiam dicens :*) Te adoro, te glorifico, te tota cordis intentione laudo : et precor, ut nos famulos tuos non deseras, sed peccata nostra dimittas : quatenus tibi soli Deo vivo et vero puro corde ac casto corpore servire mereamur. Per eundem Christum Dominum nostrum. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris cooperante Spiritu sancto per mortem tuam mundum vivificasti : libera me, per hoc sacrosanctum corpus et hunc sanguinem tuum a cunctis iniquitatibus meis, et ab universis malis : et fac me tuis semper obedire mandatis : et a te nunquam in perpetuum permittas separari : qui cum Deo Patre, et eodem Spiritu sancto, vivis et regnas Deus : per omnia sæcula sæculorum. Amen.

Corporis et sanguinis tui, Domine Jesu, sacramentum quod licet indignus accipio : non sit mihi iudicio et condemnationi, sed tua prosit pietate corporis mei et animæ salutem. Amen.

<sup>1</sup> Pax ; instrumentum, quod inter missarum solemnities populo osculandum præbatur. *Du Cange.* The introduction of the Pax in-

stead of the old practice of mutual salutation was not until about the 13th century. Maskell, p. 116, note.

MISSA  
ECCLESIAE  
SARISB.

Communio  
corporis,

*Ad corpus dicat cum humiliatione antequam percipiat :*

Ave in æternum sanctissima caro Christi : mihi ante omnia et super omnia summa dulcedo. Corpus Domini nostri Jesu Christi sit mihi peccatori via et vita. In nomine + Patris, et Filii, et Spiritus sancti.

*Hic sumat corpus, cruce prius facta cum ipso corpore ante os.*

*Deinde ad sanguinem cum magna devotione dicat :*

et sanguinis.

Ave in æternum cœlestis potus, mihi ante omnia et super omnia summa dulcedo. Corpus et sanguis domini nostri Jesu Christi prosint mihi peccatori ad remedium sempiternum in vitam æternam. Amen. In nomine + Patris, &c.

*Hic sumat sanguinem : quo sumpto inclinet se sacerdos, et dicat cum devotione orationem sequentem :*

Gratias tibi ago, Domine, sancte Pater, omnipotens æterne Deus : qui me refecisti de sacratissimo corpore et sanguine Filii tui Domini nostri Jesu Christi : et precor, ut hoc sacramentum salutis nostræ quod sumpsi indignus peccator, non veniat mihi ad iudicium neque ad condemnationem pro meritis meis : sed ad profectum corporis et animæ in vitam æternam. Amen.

*Qua dicta eat sacerdos ad dextrum cornu altaris cum calice inter manus, digitis adhuc conjunctis sicut prius, et accedat subdiaconus, et effundat in calicem vinum et aquam ; et resinceret sacerdos manus suas, ne aliquæ reliquæ corporis vel sanguinis remaneant in digitis vel in calice . . . Post primam ablutionem vel effusionem dicitur hæc oratio :*

Quod ore sumpsimus, Domine, pura mente capiamus : et de munere temporali fiat nobis remedium sempiternum.

*Hic lavet digitos in concavitate calicis cum vino infuso a subdiacono, quo hausto, sequatur oratio :*

Hæc nos communio, Domine, purget a crimine : et cœlestis remedii faciat esse consortes.

*Post perceptionem ablationum ponat sacerdos calicem super patenam, ut si quid remaneat stillet ; et postea inclinando se dicat :*

Adoremus crucis signaculum, per quod salutis sumpsimus sacramentum.

*Deinde lavet manus : diaconus interim corporalia complicit. Ablutis manibus et redeunte sacerdote ad dextrum cornu altaris, diaconus calicem porrigat ori sacerdotis, si quid infusionis in eo*



*remanserit resumendum. Postea vero dicat cum suis ministris communionem*<sup>1</sup>.

MISSA  
ECCLESIAE  
SARISB.

*Deinde facto signo crucis in facie vertat se sacerdos ad populum, elevatisque aliquantulum brachiis, et junctis manibus dicat: Dominus vobiscum. Et iterum revertens se ad altare dicat: Oremus. Deinde dicat postcommuniones, juxta numerum et ordinem antedictarum orationum ante epistolam. Finita ultima postcommunione, factoque signo crucis in fronte, iterum vertat se sacerdos ad populum, et dicat: Dominus vobiscum. Deinde diaconus: Benedicamus Domino. Alio vero tempore dicitur: Ite, missa est. Quotiescunque enim dicitur, Ite, missa est, semper dicitur ad populum convertendo: et cum dici debeat, Benedicamus Domino, vel Requiescat in pace, Convertendo ad altare dicitur. His dictis sacerdos inclinato corpore, junctisque manibus, tacita voce coram altari in medio dicat hanc orationem:*

The Anth in  
'Communion.

Post-commu-  
nio.

*Placeat tibi, sancta Trinitas, obsequium servitutis meae; et presta, ut hoc sacrificium quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi et omnibus pro quibus illud obtuli sit, te miserante, propitiabile. Qui vivis et regnas Deus. Per omnia saecula saeculorum. Amen.*

*Qua finita erigat se sacerdos, signans se in facie sua, dicens: In nomine Patris, etc. Et sic inclinatione facta, eo ordine quo prius accesserunt ad altare in principio missae, sic induti cum ceroferario et caeteris ministris redeant. Et statim post Deo gratias, incipiat in choro hora nona quando post missam dicitur. Sacerdos vero in redeundo dicat Evangelium: In principio*<sup>2</sup>.

### SECT. III. *The Reformed Communion Office.*

#### *The Order of the Communion (1548<sup>3</sup>).*

This Liturgy was not at once set aside at the commencement of the reign of Edward VI.; but a Communion for the people was first ordered to be added to it. This English addition to the Latin Mass commenced

The first  
English Com-  
munion.

<sup>1</sup> 'This was an antiphon, or verse taken from a psalm, which varied with the day; and was sung whilst the people communicated.'

Maskell, p. 135, note.

<sup>2</sup> This Lection was John i.

1—14.

<sup>3</sup> See above, pp. 17, sq.

ORDER OF  
COMMUNION  
(1548).

Auricular  
Confession  
not con-  
demned, but  
not required.

with an address to be read to the people the next Sunday, or holy-day, or at the least one day before administering the Communion. The form is mainly that which still stands in our Prayer-Book, as the first notice of Communion; omitting the clause, 'Therefore if any of you be a blasphemer, &c.;' and in addition to the invitation to those who are troubled in conscience, 'requiring such as shall be satisfied with a general confession not to be offended with them that doth use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church.'

'The time of Communion' was ordered to be *'immediately after that the Priest himself hath received the sacrament, without the varying of any other rite or ceremony in the mass (until other order shall be provided), but as heretofore usually the Priest hath done with the sacrament of the body, to prepare, bless, and consecrate so much as will serve the people; so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice or some fair and convenient cup or cups full of wine with some water put unto it; and that day not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth: 'Dearly beloved in the Lord, ye coming to this holy communion must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, &c.'* (very nearly in the

words of our present *Exhortation at the time of the celebration of the Communion*). ORDER OF COMMUNION, (1548).

‘Then the Priest shall say to them which be ready to take the Sacrament: If any man here be an open blasphemer, &c.’ (the clause which is now inserted, in almost the same words, in the first *Exhortation, giving warning of the Communion*).

‘Here the Priest shall pause a while, to see if any man will withdraw himself: and if he perceive any so to do, then let him commune with him privily at convenient leisure, and see whether he can with good exhortation bring him to grace: and after a little pause the Priest shall say: You that do truly and earnestly repent you of your sins...make your humble confession to Almighty God, and to his holy Church, here gathered together in his name, meekly kneeling upon your knees. Then shall a general Confession<sup>1</sup> be made in the name of all those that Address to the communicants.  
The General Confession.

<sup>1</sup> This part of the service was taken from the *Simple and Religious Consultation* of Archbp. Hermann (see above, p. 36). The following extract will shew how carefully our reformers made their selection, when working upon foreign models.

‘Almighty everlasting God, the Father of our Lord Jesus Christ, the Maker of all things, the Judge of all men, we acknowledge, and we lament, that we were conceived and born in sins, and that therefore we be prone to all evils, and abhor from all good things; that we have also transgressed thy holy commandments without end and measure in despising thee and thy word, in distrusting thy aid, in trusting ourselves and the world, in wicked studies and works, wherewith we have most grievously offended thy Majesty, and hurt our neighbour. Therefore we have more and more buried ourselves into eternal death.

And we are sorry for it with all our hearts, and we desire pardon of thee for all the things that we have committed against thee; we call for thy help against sin dwelling in us, and Satan the kindler thereof: keep us, that we do nothing hereafter against thee, and cover the wickedness that remaineth in us with the righteousness of thy Son, and repress it in us with thy Spirit, and at length purge it clean out. Have mercy upon us, most gentle Father, through thy Son our Lord Jesus Christ. Give, and increase thy Holy Spirit in us, which may teach us to acknowledge our sins truly and thoroughly, and to be pricked with a lively repentance of the same, and with true faith to apprehend and retain remission of them in Christ our Lord, that dying to sins daily more and more, we may serve, and please thee in a new life to the glory of

ORDER OF  
COMMUNION,  
(1548).

The Absolu-  
tion.

The Com-  
fortable  
Words.  
Prayer of  
Access.  
Communion.

*are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees: Almighty God, Father of our Lord Jesus Christ, Maker of all things, &c. Then shall the Priest stand up, and turning him to the people, say thus: Our blessed Lord, who hath left power to his church, to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ, have mercy upon you, pardon, &c.'*

Then followed the '*Comfortable Words,*' the Prayer '*in the name of all them that shall receive the Communion,*' and the Administration, with these words: 'The body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life:' 'The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul to everlasting life:' concluding with the blessing:

thy name, and edifying of thy congregation. For we acknowledge that thou justly requirest these things of us, wherefore we desire to perform the same. Vouchsafe thou, O Father of heaven, which hast given us a will, to grant us also that we may study to do those things with all our hearts which pertain to our health, through our Lord Jesus Christ. Hear ye the Gospel. John iii. God so loved the world, that he gave his only begotten Son, that all which believe in him should have life everlasting. Or, 1 Tim. i. This is a sure saying, and worthy of all embracing, that Jesus Christ came into this world to save sinners. Or, John iii. The Father loveth the Son, and hath given all things into his hands: he that believeth in the Son hath life everlasting. Or, Acts x. All the prophets bear witness unto Christ, that all that

believe in him receive remission of their sins through him. Or, 1 Joh. ii. My little children, if any have sinned, we have a just advocate with the Father, Jesus Christ, and he is an atonement for our sins. When the pastor hath shewed to the people one of the said Gospels, he shall say further. Because our blessed Lord hath left this power to his congregation, that it may absolve them from sins, and restore them into the favour of the heavenly Father, which being repentant for their sins do truly believe in Christ the Lord; I, the minister of Christ and the congregation, declare and pronounce remission of sins, the favour of God, and life everlasting, through our Lord Jesus Christ, to all them, which be sorry for their sins, which have true faith in Christ the Lord, and desire to approve themselves unto him.' Hermann's *Consultation*, fol. 213 sq. (1547).



‘The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and in his Son Jesus Christ our Lord. Amen.’

ORDER OF  
COMMUNION,  
(1548).

A rubric ordered that ‘*If there be a Deacon or other Priest, then shall he follow with the chalice, and as the Priest ministereth the bread, so shall he for more expedition minister the wine:*’ also that the bread ‘*shall be such as heretofore hath been accustomed; and every of the said consecrated breads shall be broken in two pieces at the least:*’ and if the wine hallowed doth not suffice, ‘*the Priest, after the first cup or chalice be emptied, may go again to the altar, and reverently, and devoutly, prepare and consecrate another, and so the third, or more, likewise beginning at these words, Simili modo postquam cœnatum est, and ending at these words, qui pro nobis et pro multis effundetur in remissionem peccatorum, and without any levation or lifting up.*’

A second  
consecration  
of Wine.

The Communion Office in the first Prayer-Book of Edward VI. (1549) differs in so many particulars from the re-arrangement of the Service in 1552, and has been the subject of so much discussion, that an abstract, at some considerable length, is given of it, as the most satisfactory mode of describing its construction. It is entitled:

*The Supper of the Lord, and the Holy Communion, commonly called the Mass.*

1. *So many as intend to be partakers of the holy Communion, shall signify their names to the Curate over night<sup>1</sup>, or else in the morning, afore the beginning of Matins, or immediately after.*

The Rubrics.

<sup>1</sup> Comp. Hermann’s *Consultation*, fol. 207. ‘We will that the pastors admit no man to the Lord’s Supper, which hath not first offered himself to them, and after that he hath first

made a confession of his sins, being catechised, he receive absolution according to the Lord’s word...and for this purpose let the people be called together at eventide the day before.’



FIRST  
PRAYER-  
BOOK,  
(1549).

2. *And if any of those be an open and notorious evil liver, &c.*

3. *The same order . . . him that is obstinate.*

4. *Upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say: a white albe plain, with a vestment or cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest, in the ministration, as shall be requisite: and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles. Then shall the Clerks sing in English for the office, or Introit (as they call it), a psalm appointed for that day.*

*The Priest standing humbly afore the midst of the altar, shall say the Lord's Prayer, with this Collect<sup>1</sup>:*

*Almighty God, unto whom all hearts be open, &c.*

*Then shall he say a psalm appointed for the Introit: which psalm ended, the Priest shall say, or else the Clerks shall sing,*

iii. *Lord, have mercy upon us, &c.*

*Then the Priest standing at God's board shall begin,*

*Glory be to God on high.*

*The Clerks. And in earth peace, &c.*

*Then the Priest shall turn him to the people and say,*

*The Lord be with you.*

*The Answer. And with thy spirit.*

*The Priest. Let us pray.*

*Gloria in excelsis.*

*The Collect.*

*Then shall follow the Collect of the day, with one of these two Collects following for the King<sup>2</sup>:*

*Almighty God, whose kingdom is everlasting, &c.*

<sup>1</sup> See the *Præparatio ad Missam*, above, p. 293.

<sup>2</sup> No Collect for the King had

been said before in this place, in the English Church.

Almighty and everlasting God, we be taught, &c.

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PRAYER-  
BOOK,  
(1549).

*The Collects ended, the Priest, or he that is appointed, shall read the Epistle, in a place assigned for the purpose, saying, The Epistle of St Paul, written, &c. The Minister then shall read the Epistle. Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say, The holy Gospel, written, &c. The Clerks and people shall answer, Glory be to thee, O Lord<sup>1</sup>. The Priest or Deacon then shall read the Gospel. After the Gospel ended, the Priest shall begin,*

I believe in one God.

*The Creed.*

*The Clerks shall sing the rest.*

*After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the body and blood of our Saviour Christ, then shall the Curate give this exhortation to those that be minded to receive the same.*

Dearly beloved in the Lord, ye that mind to come, &c. *The Exhortation.*  
(our present Exhortation, at the time of the celebration of the Communion, with the address (1548), warning open sinners not to come to the holy table, inserted after the words, 'Sundry kinds of death.')

*In cathedral churches or other places where there is daily Communion, it shall be sufficient to read this exhortation above written once in a month. And in parish-churches upon the week days it may be left unsaid.*

*And if upon the Sunday or holy-day, the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishioners to dispose themselves to the*

<sup>1</sup> This seems to have been the old custom, except at certain seasons; Missal. Sar. fol. lxvi. *Domi-*

*nica in ramis palmarum: 'Non dicitur, Gloria tibi Domine.'*

FIRST  
PRAYER-  
BOOK,  
(1549).

*receiving of the holy Communion more diligently, saying these or like words unto them :*

Dear friends, and you especially upon whose souls I have cure and charge, &c.<sup>1</sup>

The Offertory  
Sentences.

*Then shall follow for the Offertory one or more of these sentences of Holy Scripture, to be sung whiles the people do offer, or else one of them to be said by the minister, immediately afore the offering.*

*In the meantime, while the Clerks do sing the Offertory, so many as are disposed shall offer to the poor men's box every one according to his ability and charitable mind. And at the offering days appointed every man and woman shall pay to the Curate the due and accustomed offerings.*

*Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the Ministers and Clerks.*

*Then shall the Minister take so much bread and wine as shall suffice for the persons appointed<sup>2</sup> to receive the holy Communion, laying the bread upon the corporas, or else in*

Preparation  
of the Ele-  
ments.

<sup>1</sup> This was the Exhortation appointed in 1548, with the addition of a clause, that wrong-doers must make satisfaction and due restitution : 'For neither the absolution of the priest can anything avail them, nor the receiving of this holy sacrament doth anything but increase their damnation.' The whole form, with verbal alterations, and the omission of secret confession, now stands in our Office as the first Exhortation, *giving warning for the celebration of the Holy Communion*. The idea and much of the language of this address was taken from the treatise 'Of the Lord's

Supper,' and the sermons, or forms of exhortation to the communicants, in Hermann's *Consultation*, and similar addresses in the service of Pollanus.

<sup>2</sup> The rubrics at the end of the Office ordered that 'the parishioners of every parish shall offer every Sunday, at the time of the Offertory, the just value and price of the holy loaf;' and that 'some one at the least of that house, to whom by course it appertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the priest.'

*the paten, or in some other comely thing prepared for that purpose: and putting the wine into the chalice, or else in some fair or convenient cup prepared for that use (if the chalice will not serve), putting thereto a little pure and clean water: and setting both the bread and wine upon the altar: Then the Priest shall say:*

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PRAYER-  
BOOK,  
(1549).

Mixture of  
Water with  
the Wine.

The Lord be with you.

*Answer.* And with thy spirit.

*Priest.* Lift up your hearts, &c.

The Preface.

Therefore with Angels and Archangels, &c.

Holy, Holy, Holy, Lord God of Hosts: heaven and earth are full of thy glory: Osannah in the highest. Blessed is he that cometh in the name of the Lord: Glory to thee, O Lord, in the highest.

*This the Clerks shall also sing.*

*When the Clerks have done singing, then shall the Priest, or Deacon, turn him to the people, and say,*

Let us pray for the whole state of Christ's church.

*Then the Priest, turning him to the altar, shall say or sing, plainly and distinctly, this prayer following:*

Almighty and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to receive these our prayers<sup>1</sup>, ... And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy merciful goodness this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son: and here we do give unto thee most high praise, and hearty thanks, for the wonderful

The Canon.

Commemo-  
ration of the  
saints de-  
parted.

<sup>1</sup> Our present Prayer for the Church Militant.



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PRAYER-  
BOOK,  
(1549).

grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed virgin Mary, Mother of thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world: grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O God heavenly Father, which of thy tender mercy didst give thine only Son Jesu Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we beseech thee; and with thy Holy Spirit and word vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ. Who, in the same night that he was betrayed, took bread, and when he had given thanks, he

*The ἐπι  
κλήσις.  
Prayer for  
the Sanctifi-  
cation of the  
Elements by  
the Holy  
Spirit.*

Here the priest  
must take the  
bread into his  
hands.



brake it, and gave to his disciples, saying, Take, eat, this is my body which is given for you: do this in remembrance of me.

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PRAYER-  
BOOK,  
(1549).

Likewise after Supper he took the cup, and when he had given thanks, he gave it to them, saying: Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many, for remission of sins: Do this as oft as you shall drink it, in remembrance of me.

Here the Priest  
shall take the cup  
into his hands.

*The words before rehearsed are to be said, turning still to the altar, without any elevation, or shewing the Sacrament to the people.*

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesu Christ, we thy humble servants do celebrate, and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make: having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee: humbly beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one

*The Obla-  
tion.*

FIRST  
PRAYER-  
BOOK.  
(1549).

body with thy Son Jesus Christ, that he may dwell in them and they in him. And although we be unworthy (through our manifold sins) to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy angels, to be brought up into thy holy tabernacle before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences, through Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Let us pray.

*The Lord's  
Prayer.*

As our Saviour Christ hath commanded and taught us, we are bold to say. Our Father, which art in heaven, . . . and lead us not into temptation.

*The Answer.* But deliver us from evil. Amen.

*Then shall the Priest say,*

*The Peace.*

The peace of the Lord be alway with you.

*The Clerks.* And with thy spirit.

*The Priest.* Christ our paschal Lamb is offered up for us, once for all, when he bare our sins on his body upon the cross; for he is the very Lamb of God, that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

*Here the Priest shall turn him toward those that come to the holy Communion, and shall say,*

You that do truly and earnestly repent you, &c.<sup>1</sup>

*The general Confession.*

*The Absolution*<sup>2</sup>.

*The Comfortable Words.*

*The Con-  
fession and  
Absolution.*

<sup>1</sup> As before in the service of 1548.

<sup>2</sup> The Absolution was now in the words of our present form.

*The Prayer of Humble Access, in the name of the Communicants:* We do not presume, &c.

FIRST  
PRAYER-  
BOOK,  
(1549).

*The Administration<sup>1</sup>, with these words:*

*The Admin-  
istration*

The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.

The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

*In the Communion time the Clerks shall sing,*

*Anthems.*

ii. O Lamb of God, that takest away the sins of the world : have mercy upon us.

O Lamb of God, that takest away the sins of the world : grant us thy peace.

*Beginning so soon as the Priest doth receive the holy Communion, and when the Communion is ended, then shall the Clerks sing the post-Communion.*

¶ *Sentences of Holy Scripture, to be said or sung every day one, after the holy Communion, called the post-Communion<sup>2</sup>.*

*The post-  
Communion.*

*Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying,*

The Lord be with you.

*The Answer.* And with thy spirit.

*The Priest.* Let us pray.

<sup>1</sup> The mode of administration was thus ordered by a rubric at the end of the Office: 'Although it be read in ancient writers, that the people, many years past, received at the priest's hands the sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary: yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversly

abused it to superstition and wickedness: lest any such thing hereafter should be attempted, and that an uniformity might be used throughout the whole realm, it is thought convenient the people commonly receive the sacrament of Christ's body in their mouths, at the priest's hand.'

<sup>2</sup> These were twenty-two sentences, taken from the New Testament.

THE  
PRESENT  
OFFICE.

Almighty and everliving God, &c.<sup>1</sup>

*Then the Priest turning him to the people, shall let them depart with this blessing:*

The peace of God, &c.

*Where there are no Clerks, there the Priest shall say all things appointed here for them to sing.*

*When the holy Communion is celebrate on the work-day, or in private houses: Then may be omitted the Gloria in excelsis, the Creed, the Homily, and the Exhortation beginning, Dearly beloved, &c.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one<sup>2</sup>.

*The Order for the Administration of the Lord's Supper, or Holy Communion.*

The sources of our Communion Office will be perceived from what has preceded. It remains only to trace the changes by which it has been brought to its present arrangement. The title was changed in 1552.

*The Rubrics.*

The words of the first rubric (1549) implied that there was time between Matins and the Communion Service for intending communicants to signify their names to the priest. And the rubric remained in this form until 1661, when the Communion Service together with the Litany, having become in practice a part of the Sunday Morning Service, the names were ordered to be signified to the curate *at least some time the day before*<sup>3</sup>.

*Notorious  
evil livers.*

The second rubric refers to the case of notorious evil

<sup>1</sup> Our second form of post-Communion prayer.

<sup>2</sup> A collect 'for rain,' and one 'for fair weather,' were added to the six collects which we still have in this place.

<sup>3</sup> The practice has fallen into

disuse, and accordingly the rubric is omitted in the American Prayer-Book. Ecclesiastical hinderances to communion are, contempt of confirmation, and excommunication: personal hinderances are frenzy, and notorious crime.

livers, or persons who have done wrong to their neighbours by word or deed, to the offence of the congregation. The third likewise refers to malicious persons. These rules, implying an efficient system of corrective discipline, are wisely retained for self-reproof, and as a means of shewing what the Church requires in her members, though in practice they have fallen into disuse from the uncertainty of their legal application. There is, however, no doubt as to the duty of admonition; and ordinarily conscience and public feeling will deter a notorious offender from Communion, if not from crime. In proceeding to repulsion, it must be remembered that this is in fact excommunication, which requires the sentence of a competent judge; and that no private person may condemn a man upon common report as a notorious offender, unless he has been convicted by some legal sentence. The ecclesiastical rule is, according to the third rubric, to signify the case of one who will not be admonished, to the bishop, and take his advice. The safety of such a step to the individual clergyman consists in this, that the bishop is the party to institute legal proceedings, which he is bound to do, if the offender is to be repelled from Communion<sup>1</sup>.

The fourth rubric determines the position of the priest, and of the holy table itself, together with its covering, at the time of Communion<sup>2</sup>. Its language directing the Table to stand where Morning and Evening Prayer are appointed to be said, whether in the body of the church

*The position  
of the Holy  
Table.*

<sup>1</sup> See this question argued at length in the notes to the *Book of Common-Prayer* (ed. Eccl. Hist. Soc.) pp. 1056 sqq.

<sup>2</sup> In the Prayer-Book for Scotland (1637) this rubric was: 'The holy table having at the Communion-time a carpet, and a fair white linen cloth upon it, with

other decent furniture, meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the chancel or church, where the Presbyter standing at the north-side, or end thereof, shall say the Lord's Prayer, with this Collect following for due preparation.'



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(as in parish-churches), or in the chancel (as in cathedrals and college-chapels), was meant on the one side to encourage ecclesiastical propriety, and on the other to justify the laxer usage of the ultra-reformers. Custom has, however, long retained the holy table in the chancel; it has also made a further interpretation of the rubric, *viz.* that the table is to stand altar-wise<sup>1</sup>, at the east end of the church; and therefore the priest now ministers at the north end of the table, looking towards the south.

The Lord's  
Prayer, and  
Collect.

The Lord's Prayer and Collect were taken, in 1549, from the office which had been repeated by the priest as a preparation for saying Mass<sup>2</sup>.

The Com-  
mandments.

The Ten Commandments were inserted in 1552, from a supposed imitation of the Services used by Pollanus and a-Lasco<sup>3</sup>; and probably too, from a feeling that it was necessary to repeat God's commandments in the constant hearing of the people<sup>4</sup>, to preserve them from the rebellious spirit that broke out at intervals through the reign of Edward VI, and also from the communism of the Anabaptists<sup>5</sup>. The concluding response naturally

<sup>1</sup> The original dispute was, whether the table should stand *altar-wise*, with a side towards the eastern wall, and the priest minister at its north end, or *table-wise*, with an end towards the east, and the priest at its north side.

<sup>2</sup> Above, p. 293. The Collect was also said in the *Missa ad invocandum gratiam Spiritus Sancti*. Miss. Sar. fol. cexlii.

<sup>3</sup> Above, pp. 42 sq., 45.

<sup>4</sup> Exod. xx. 12—24, including the second table of the Law, had been read on Wednesday in the third week of Lent: Missal. Sar. *Feria quarta post Oculi*, fol. l. It is a very probable supposition that the Commandments were inserted in 1552, to ensure the constant

reading of the second commandment: they were also given at full length, instead of the curtailed Roman form, in which also a clause of the second is joined to the first, and the number is then made up by a division of the tenth into two separate commandments. In Henry's Primer (1545, p. 460, ed. Burton) the words, 'Lord, into thy hands I commend my spirit: thou hast redeemed me, Lord God of truth,' are added as the tenth clause. King Alfred had added Exod. xx. 23, as the tenth commandment, 'Make not thou for thyself golden or silver gods.' Thorpe, *Ancient Laws*, I. p. 44.

<sup>5</sup> Soames, *Hist. Ref. Edw. VI.* p. 424.

followed the reading of the Law in a Christian service, being a prayer for the fulfilment of the prophetic promise concerning the Law<sup>1</sup>.

The Collects for the king were composed in 1549<sup>2</sup>. The Collect for the day, the Epistle and Gospel, and the Creed<sup>3</sup>, occupy the position in which they had been recited in the mediæval service.

*Collects for the King, and for the Day.*

The Offertory was the verse sung just before the oblation of the elements: and it was at this point that the people in ancient times made their offerings<sup>4</sup>.

*The Offertory.*

A prayer resembling that *for the whole state of Christ's Church* is found in all liturgies. Instead, however, of being the first part of the Canon, or Prayer of Consecration, it was brought into its present position in 1552.

*The Prayer for the Church Militant.*

The rubric preceding it then was: *Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box: and upon the offering days appointed<sup>5</sup>, every man*

*Alms.*

<sup>1</sup> Jer. xxxi. 33. The American Prayer-Book has, after the Commandments, our Lord's summary of the Law (Matt. xxii. 37—40), followed by the Collect, 'O Almighty Lord, and everlasting God,' &c. (the 2nd Collect at the end of the Communion office).

<sup>2</sup> The mediæval service inserted the king's name, together with that of the pope, and the bishop of the diocese, in the canon (above, p. 297). There was also a *Missæ pro Rege* (Missal. Sar. fol. cxxlii.); but the collects bear no resemblance to these prayers: see Maskell, *Ancient Lit.* p. 184. Mr Palmer (*Orig. Lit.* iv. § 3) refers to a collect, ordered to be said at mass by a synod of Scotland (1225), beginning with the words 'Deus in cujus manu corda sunt regum;' and to a *Benedictio super Regem noviter electum*, in the Exeter MS.,

for the words—'ut plebem sibi commissam cum pace propitiationis, et virtute victoriae, feliciter regere mereatur.'

<sup>3</sup> See above, p. 208.

<sup>4</sup> In the primitive ages only such things were offered as were proper to be consumed at the altar, or at least in the service of the church. Afterwards this was limited to bread, and wine, and water: and whatever else was offered was regarded as first-fruits, or pious gifts for the use of the church and her ministers. See Maskell, *Ancient Lit.* pp. 53 sq. note.

<sup>5</sup> The usual offering-days were Christmas, Easter, Whitsunday, and the feast of the dedication of the parish-church: by an act of Henry VIII. (1536) Midsummer and Michaelmas were substituted for the two latter days. Wheatley.

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OFFICE.

Devotions of  
the people.

Oblations.

and woman shall pay to the Curate the due and accustomed offerings. And the words of the prayer were: 'We humbly beseech thee most mercifully to accept our alms,' with the side note, *If there be none alms given to the poor, then shall the words, &c.* The first change was introduced into the rubric of the Prayer-Book for Scotland (1637), which directed the deacon, or one of the churchwardens, to 'receive the devotions of the people there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy table. And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's table, that it may be ready for that service.' Still the prayer itself only mentioned *our alms*, and the side note *the alms given to the poor*. At the revision of the Prayer-Book in 1661, the substance of the Scottish rubric was taken. The *alms for the poor, and other devotions of the people*<sup>1</sup>, were ordered to be received in a decent bason, and brought to the Priest, *who shall humbly present, and place it upon the holy table. And when there is a Communion, the Priest shall then [offer up, and<sup>2</sup>] place upon the table so much bread and wine as he shall think sufficient.* At the same time the words '*alms and oblations*' were put into the prayer, and a corresponding change made in the side note, '*If there be no alms or oblations*<sup>3</sup>.' The concluding

<sup>1</sup> It does not appear what is meant by the *other devotions of the people*, as distinct from the *alms for the poor*.

<sup>2</sup> These words were proposed in the amended Prayer-Book that was laid before Convocation by San-

croft (see above, p. 132); but they were not adopted.

<sup>3</sup> Dr Cardwell (*Conferences*, p. 382, note) refers the word *oblations* to *alms for the poor*. Mede (*Christian Sacrifice*, ch. VIII. *Works*, p. 376) refers it to the placing the

sentence of thanksgiving for Christians departed this life was added at the same time<sup>1</sup>.

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OFFICE.

The Exhortations belong entirely to the reformed offices. They have passed through many changes, not so much in language as in arrangement. In 1552 the Prayer for the Church militant was followed by an *Exhortation at certain times when the Curate shall see the people negligent to come to the holy Communion*. ‘We be come together at this time, dearly beloved brethren, to feed at the Lord’s Supper, unto the which in God’s behalf I bid you, &c.’<sup>2</sup> Then followed another Exhortation, with the rubric: *And sometime shall be said this also, at the discretion of the Curate*. ‘Dearly beloved, forasmuch as our

The Exhortations.

bread and wine upon the holy table, saying that by this action we have an oblation of the elements, though it were much to be wished that this were more solemnly done than is usual; namely, not until the time of the administration.

<sup>1</sup> All mention of the dead was omitted in 1552, when the place and heading of this prayer were changed. It had been (1549) introduced with the words, ‘Let us pray for the whole state of Christ’s church:’ in 1552 the words ‘militant here in earth’ were added, in compliance with Bucer’s strictures upon the practice, which he allows to be very ancient: ‘Scio esse per vetustam hanc precandi pro pie defunctis consuetudinem...Optarim ego commendationem defunctorum, et precem pro æterna eorum pace, prætermitti; et in locum...ista subijci: Quomodo una cum his et omnibus qui ad te nos hinc in fide nominis tui præcesserunt, possimus in adventu Filii tui gloriose prodire ad resurrectionem vitæ, atque collocari ad dextram Filii tui...Nolim in voce illa—*somno pacis*—dare occasionem placendi sibi iis qui affir-

mant, defunctos in Domino dormire etiam animis usque ad extremum diem.’ Bucer, *Script. Anglic.* pp. 467 sq. See above, p. 51, note. In the Prayer-Book (1637) much of the language of the formulary of 1549 was introduced; and this single clause was added in 1661, as a thanksgiving, the prayer remaining, according to its title, for the *church militant in earth*. ‘When the doctrine of purgatory had been extirpated, the English Church restored the commemoration of saints departed.’ Palmer, *Orig. Lit.* iv. § 10.

<sup>2</sup> Our second form of Exhortation, was composed apparently by Peter Martyr, at the instance of Bucer (*Censura*, cap. xxvii. p. 495), both to promote frequent communion, and that all who were present should communicate: ‘ut qui communioni sunt præsentés sacramentis quoque participent.’ The Exhortation contained the words: ‘Which thing ye shall do, if ye stand by as gazers and lookers on of them that do communicate, and be no partakers of the same yourselves.’



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OFFICE.

Notice of  
Communion.

duty is to render to Almighty God our heavenly Father, most hearty thanks, for that he hath given his Son our Saviour, &c.<sup>1</sup> *Then shall the Priest say this Exhortation.* ‘Dearly beloved in the Lord, ye that mind to come, &c.’ *Then shall the Priest say to them that come to receive the holy Communion,* ‘Ye that do truly and earnestly repent you, &c.’ This order continued until the last revision (1661). At that time regular Communion had ceased to be the rule. It was therefore necessary to give a notice<sup>2</sup> when it would be administered. Hence also an alteration was made in the beginning of each Exhortation, in order to give such notice; and the rubric directed one, or the other, to be read, *after the Sermon or Homily ended, on the Sunday, or some Holy-day, immediately preceding.* The Address was placed first, which was likely to be used most frequently as a general instruction to communicants, and also a warning to contemners of the ordinance; and hence the notice to blasphemers, &c. not to presume to come, was inserted in it, instead of being addressed to the communicants at the time of communion. Peter Martyr’s Exhortation was directed to be used *instead of the former, when the people were negligent to come to the holy Communion:* and for a twofold reason, first, that communicants only were now present, and secondly, that a change had been now made in the position of this address, which, like the other, was not to

<sup>1</sup> Our present first Exhortation.

<sup>2</sup> The correct interpretation of the rubrics concerning notices to be given in church appears to be, (1) For the Communion: this should be given after the Creed, and may be in any terms; and if the sermon has not exhorted the people to come to the Communion, one of the Exhortations should be read after the

prayer for the Church militant; the general practice, however, is to read a portion, or the whole, of one of the Exhortations after the Creed. (2) For any other purpose, of which notice may be given in church, the only proper time is after the Creed; and such notices may be given only by the minister.



be read at the time of Communion, the clause was omitted which referred to non-communicants standing by to gaze and look on. The third Exhortation (1552) was appointed to be said *at the time of the celebration of the Communion*; followed by the Invitation, which still retained its rubric, *Then shall the Priest say to them that come to receive, &c.*

The rubric before the Confession was altered in 1661, <sup>The Con-  
fession.</sup> in accordance with that introduced into the Prayer-Book for Scotland<sup>1</sup>, and with the exceptions of the Presbyterians at the Savoy Conference<sup>2</sup>. The Confession was composed in 1548 from a longer form in Hermann's 'Consultation'<sup>3</sup>; and a comparison of it with its original shews how our Reformers kept in view the truth that confession was a personal action, an acknowledgment of personal sins; and that it was not necessary to recur at all times to the sin of our nature, which in a confession seemed to offer an excuse rather than an acknowledgment of personal transgression<sup>4</sup>.

The Absolution is the old form<sup>5</sup>, with an additional <sup>The Absolu-  
tion.</sup> clause which may have been taken from the same source<sup>6</sup>, and which makes the formulary to be also a declaration of the need of repentance and faith in order to forgiveness.

<sup>1</sup> 'Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by the presbyter himself, or the deacon; both he and all the people kneeling humbly upon their knees.' *Rubr.* (1637).

<sup>2</sup> Above, pp. 117, 126.

<sup>3</sup> Above, p. 305.

<sup>4</sup> The mediæval confession, meagre in every other expression, had one phrase which was enough to bring sin home to the individual conscience: 'peccavi nimis cogitatione, locutione, et opere, mea culpa'

(above, p. 176). The words, 'By thought, word, and deed,' are due to this source; and those which follow, 'provoking most justly thy wrath and indignation against us,' are perhaps taken, as a single idea, from Pollanus (fol. 5), 'perditi jam inde a prima nostra origine, indies magis atque magis judicium tuum in nos provocantes vitæ improbitate.'

<sup>5</sup> Above, p. 176, 'Misereatur,' &c.

<sup>6</sup> See the Absolution in Hermann's *Consultation*, above, p. 306, and also the *Comfortable Words*.

THE  
PRESENT  
OFFICE.*The Comfort-  
able Words.  
The Preface.*

The Comfortable Words that follow are the scriptural statements upon which the absolution is grounded: they are due to the same Lutheran source.

We come now to the more solemn part of the Office, anciently called the Canon, commencing with the Preface. The opening versicles are found in all Liturgies, as also is the Angelic hymn *Ter-sanctus*<sup>1</sup>, which has probably been used in the Christian Church from the Apostolic age. The Proper Prefaces for the five great festivals are retained out of ten which occurred in the Roman and English Missals<sup>2</sup>. That for Christmas-day was composed in 1549<sup>3</sup>. That for Easter is as old as the Sacramentary of Gelasius:

Et te quidem omni tempore, sed in hac potissimum die gloriosius prædicare, cum pascha nostrum immolatus est Christus. Ipse enim verus est agnus, qui abstulit peccata mundi: qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit<sup>4</sup>.

The Preface for Ascension-Day was probably composed by Gregory the Great<sup>5</sup>:

Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cælum, ut nos divinitatis suæ tribueret esse participes<sup>6</sup>.

The Preface for Whit-Sunday was composed in 1549,

<sup>1</sup> See Palmer, *Orig. Lit.* iv. § 16.

<sup>2</sup> The last of these Proper Prefaces, in honour of the Virgin Mary, was added by Pope Urban (1095): the others are earlier than that date, and some very ancient. Nicholls.

<sup>3</sup> The old Preface was: 'Quia per incarnati Verbi mysterium nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibilibus Deum cognoscimus, per hunc in invisibilibus amorem rapiamur.' Miss. Sar. fol. xciv. All the Proper Prefaces in 1549 were appointed

only for the day of commemoration: this was altered in 1552, in accordance with the old rubrics, which had appointed the Prefaces of these days to be said throughout their octaves: that for Whit-Sunday is to be said only during the six following days, because the octave is Trinity Sunday, which has its Proper Preface, and which is said only on that day, in celebration of the Unity in Trinity.

<sup>4</sup> Missal. Sar. fol. xcvi.

<sup>5</sup> Palmer, *Orig. Lit.* iv. § 15.

<sup>6</sup> Missal. Sar. fol. xcvi.

the form in the Missal containing a very short and imperfect allusion to the great event which is commemorated on this day<sup>1</sup>.

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The Preface for Trinity-Sunday is as old as the time of Gelasius :

Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus unus es Dominus, non in unius singularitate personæ, sed in unius trinitate substantiæ. Quod enim de tua gloria revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque deitatis, et in personis proprietas, et in essentia unitas, et in maiestate adoretur æqualitas. Quam laudant angeli atque archangeli, Cherubin quoque ac Seraphin, qui non cessant clamare una voce dicentes<sup>2</sup>.

The principal differences among the various reformed *The Canon.* Communion Offices are found in the prayers that follow : the arrangement, and to some extent the subjects which are introduced, turning upon the ideas of their several compilers as to what is required for a valid consecration, and the customs of primitive ages. The most usual arrangement was, after the Preface, to commence a long prayer, or series of prayers, including the recitation of the Words of Institution, and ending with the Lord's Prayer. This was retained in the first Prayer-Book of Edward VI., and was altered in 1552.

The Prayer in the name of the communicants was composed for the 'Order of Communion' (1548).

The Prayer of Consecration consists of three parts : *The Consecration.* an introduction expressing the meaning and object of the rite ; a petition ; and the words of institution. There had *Commemoration of God's mercies.* always been in this part of the Office a commemoration

<sup>1</sup> 'Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam promissum Spiritum Sanctum hodierna die in filios adoptionis effudit. Quapropter profusis gaudiis totus

in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates hymnum gloriæ tuæ concinunt sine fine dicentes,' Miss. Sar. fol. xcvi.

<sup>2</sup> Missal, Sar. fol. xcvi.

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OFFICE.

of God's benefits to man through Jesus Christ. The mediæval Canon contained prayers for living and dead persons; and any individual might be there specially mentioned, with the hope of deriving some benefit from the oblation that was made of the consecrated elements. Our Reformers carefully avoided all idea of the Church making sacrificial offerings to God in behalf of one or more individuals; they also reaffirmed a truth which had been strangely controverted, that 'the oblation of Christ once offered is a full and perfect satisfaction *for the sins of the whole world*'.<sup>1</sup> The prayer is, 'Grant that we receiving these thy creatures of bread and wine...may be partakers of His most blessed body and blood:' differing from the phrase in the mediæval Canon<sup>2</sup>, and from that which is retained in the Scottish Office<sup>3</sup>. It is so worded, in order to exclude all notions of physical change in the elements, by virtue of which they are identified or confounded with the Body and Blood of Christ; while the doctrine that every faithful recipient there partakes of Christ's glorified humanity is quite as carefully retained. The prayer does not expressly mention the consecration of the elements, nor the work of the Holy Spirit<sup>4</sup> in consecration: but we pray that we may partake of them, in a sacramental manner, according to the full meaning of Christ's ordinance, whatever that may be, without specifying the hidden way in which the earthly elements are made conductors of the heavenly grace. Among the ceremonies of consecration<sup>5</sup>, in addition to the Words of Institution, we

The ἐπί-  
κλησις.

The Words  
of Institu-  
tion.

<sup>1</sup> See Laurence, *Bampt. Lect. notes*, pp. 299 sq.

<sup>2</sup> Above, p. 297... 'corpus et sanguis fiat dilectissimi Filii tui'...

<sup>3</sup> 'Vouchsafe so to bless and sanctify with thy Word and Holy Spirit these thy gifts and creatures of bread and wine, that they may

be unto us the body and blood of thy most dearly beloved Son.'

<sup>4</sup> On this subject see Mr Palmer's observations upon the *Prayer or ἐπίκλησις*, *Orig. Lit.* iv. § 19.

<sup>5</sup> The ceremonies rejected are the making the sign of the cross, and the mixing of water with the

use simply the taking the bread and the cup into the hand, the breaking of the bread, and the laying the hand upon the bread, and upon the vessels containing the wine, in sign of blessing. Usually the Canon terminated with the Lord's Prayer<sup>1</sup>, the petition for our daily bread being mystically understood as a prayer for the spiritual food then about to be received. However, at the great change of the service in 1552, the Lord's Prayer was placed after Communion.

Our Administration of the Elements is according to the primitive order: the clergy first receive in both kinds, and then the people in like manner, having not only Communion in both kinds, but receiving the bread and the wine separately<sup>2</sup>; the people also coming into the chancel to receive, and the bread being delivered into the hand of the communicant. The form of words used in delivering the elements has met with many changes. The earliest that we can trace was simply,—‘The Holy Body,’—‘The precious Blood of the Lord our God and Saviour<sup>3</sup>,’ or ‘The Body of Christ,’ ‘The Blood of Christ, the Cup of Salvation<sup>4</sup>.’ In the time of Gregory the Great, it appears that the form used in the Roman Church was, ‘Corpus Domini nostri Jesu Christi conservet animam tuam<sup>5</sup>.’ The York and Hereford Missals seem to have

*The Admin-  
istration.*

wine. On this latter usage, which is retained in practice in the Scottish Office, see Skinner's *Illustration* of that Office, pp. 108 sqq.

<sup>1</sup> The Liturgy in the Apostolical Constitutions (VIII. 12) does not contain the Lord's Prayer: and it does not appear to have been used in the Roman Canon, at least in this particular place, before the time of Gregory the Great; see above, p. 299, *note*.

<sup>2</sup> In the Eastern Churches the

bread has been dipped in the cup, probably since the 5th century, and the laity thus communicated in both kinds. See Palmer, *Orig. Lit.* iv. § 19. On the different modes which have prevailed in administering the Eucharist, see Bingham, *Antiq.* xv. ch. 5.

<sup>3</sup> Liturg. D. Marci; Bunsen, *Analecta Ante-Nicena*, III. p. 168.

<sup>4</sup> *Const. Apost.* VIII. 12.

<sup>5</sup> Joh. Diacon. *Vita Greg.* II. 41. *Greg. Opp.* iv. 58.



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furnished the original of our English form<sup>1</sup>, which was in 1549, 'The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.' 'The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul to everlasting life.' In 1552, entirely new sentences were substituted, avoiding every appearance of calling the elements the body and the blood of Christ: 'Take, and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.' 'Drink this in remembrance that Christ's blood was shed for thee, and be thankful.' When the Prayer-Book was revised at the beginning of the reign of Elizabeth (1559), these two sentences were combined: so that our present form contains the most ancient and simple words of delivery; adding the prayer formed with them in Gregory's time, and continued in the Missals; and also the favourite words of the stanchest reformers, implying that each individual is to *take*, and eat, and drink, with an application of the merits of Christ's death to his own soul<sup>2</sup>.

<sup>1</sup> See the form of words (1548) above, p. 306. The Hereford form was, 'Corpus Domini nostri Jesu Christi sit animæ meæ remedium in vitam æternam. Amen.' 'Sanguis...conservet animam meam in vitam æternam. Amen.' The York form was, 'Corpus...sit mihi remedium sempiternum in vitam æternam. Amen. Sanguis...conservet me in vitam æternam. Amen. Corpus et sanguis...custodiat corpus meum et animam meam in vitam æternam. Amen.' Maskell, *Ancient Lit.* pp. 123 sq. The form in Hermann's *Consultation* (fol. cxxiv.) is, 'Take, and eat to thy health the body of the Lord, which was delivered for thy sins. Take, and drink to thy health the blood

of the Lord, which was shed for thy sins.'

<sup>2</sup> The form used by Pollanus (1551) was, 'Panis quem frangimus, communicatio est corporis Christi. Calix cui benedicimus, communicatio est sanguinis Christi.' *Liturgia Peregrinorum*, fol. xi. In a second edition (Frankfort, 1555) a longer form is given: 'Panis quem frangimus communicatio est corporis Christi: Accipite, comedite, memores corpus Christi pro vobis esse fractum. Calix benedictionis cui benedicimus communicatio est sanguinis Christi, qui pro vobis est fusus in remissionem peccatorum.' The Scottish Prayer-Book (1637) restored the form of 1549.

The rubric directing a second consecration, if required, was added in 1661. It seems to have been connected with the change of practice in omitting to signify beforehand the names of the intending communicants. The meaning is that the priest should consecrate at first what he judges to be sufficient, which ordinarily will be very nearly what is required. What remains over is decently covered until the conclusion of the service, and then he calls upon any communicants to assist in consuming it; being only a little, this cannot degenerate into an irreverent eating and drinking. If a little more should be required, he is directed to repeat so much of the necessary words as to consecrate either more bread, or more wine, as may be needed<sup>1</sup>.

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OFFICE.

*A Second  
Consecra-  
tion.*

At the revision in 1552, the anthems were omitted which had been sung by the choir during the time of Communion<sup>2</sup>. Our post-Communion service consists of the Lord's Prayer, a Thanksgiving, the Great Doxology, and the Blessing. The Lord's Prayer was brought into this position in 1552, instead of being the conclusion of the Canon, which is by many considered its most appro-

*Post-Com-  
munion.*

*The Lord's  
Prayer.*

<sup>1</sup> This direction is one about which there has always been a difference of opinion. It certainly favours the notion that the act of consecration is connected not with the prayer, but with the simple recitation of the Words of Institution, and it does not even require all of them to be uttered. In this respect it goes beyond the direction in the Prayer-Book for Scotland, from which it is taken: '*And to the end there may be little left, he that officiates is required to consecrate with the least; and then, if there be want, the words of consecration may be repeated again, over more, either bread or wine; the Presbyter begin-*

*ning at these words in the prayer of consecration, Our Saviour, in the night that he was betrayed, took &c.'* (Fifth rubr. after the Office, 1637). The safest course is to avoid the necessity for any second consecration.

<sup>2</sup> These were in the old service, the 'Communio,' and the 'post-Communio.' Instead of these anthems, which were single verses from the Psalms, the 'Agnus Dei' was appointed in 1549. It is now felt that quietness better becomes the solemnity of the service, and the time after communicating is better occupied with a book of suitable devotions.

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priate position. However, it cannot be out of place in any part of the Christian service. Here it commences the action of thanksgiving for the mercy that has now been vouchsafed to us in partaking of the Sacrament of life; and is a prayer that the spiritual food of the soul may be daily continued to us.

The Thank-  
giving.

The first of the two forms of thanksgiving was, in 1549, the conclusion of the Prayer of Consecration; and some expressions in it are taken from the corresponding part of the Canon<sup>1</sup>. In that position it was a part of what was called in the Office of 1637, *the Memorial, or Prayer of Oblation*<sup>2</sup>. The second form was composed in 1549 for this part of the service; and it may be allowed to accord most with the thanksgivings which the primitive Church used in the same place<sup>3</sup>. One expression in it is taken from the Priest's thanksgiving after receiving<sup>4</sup>.

'Gloria in  
excelsis.'

The Hymn '*Gloria in excelsis*' is of eastern origin, but its author is unknown<sup>5</sup>. It was appointed in the time of Athanasius<sup>6</sup> to be said with certain psalms at dawn; and perhaps Symmachus, bishop of Rome (500), directed it to be sung on every Sunday and holyday at the beginning of the Roman Liturgy<sup>7</sup>. At the revision of the Prayer-Book in 1552<sup>8</sup>, it was placed at the end

<sup>1</sup> 'Ut quotquot, ex hac altaris participatione, sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur... Non æstimator meriti, sed veniæ largitor:' above, p. 299.

<sup>2</sup> See Waterland, *Review of the Doctrine of the Eucharist*; Works, vii. p. 306.

<sup>3</sup> Palmer, *Orig. Lit.* iv. § 22.

<sup>4</sup> Above, p. 302: 'Gratias...qui me refecisti de sacratissimo corpore etc.'

<sup>5</sup> Bingham, xiv. 2, § 2. It is called the *angelical hymn*, from the first few words having been sung by the angels at the nativity of our Lord: Luke ii. 14.

<sup>6</sup> Athanas. *Lib. de Virgin. Opp.* i. 1057 (ed. Colon. 1686). In the *Apost. Constit.* vii. cap. 48, it is the προσευχή ἐωθινή.

<sup>7</sup> Palmer, *Orig. Lit.* iv. § 23.

<sup>8</sup> The words, 'Thou that takest away the sins of the world, have mercy upon us,' were inserted at the same time. In translating the

of the service, which appears to be its most suitable position. The whole service indeed is eucharistical. But opening, as it was then made to do, with the Law, and prayers of humble confession, it is most natural to put the hymn of praise in close connexion with the thanksgiving, which has always been placed after Communion. The following is the Greek original of this hymn<sup>1</sup>:—

Δόξα ἐν ὑψίστοις θεῷ  
καὶ ἐπὶ γῆς εἰρήνῃ, ἐν ἀνθρώποις εὐδοκία.  
Αἰνοῦμέν σε, εὐλογοῦμέν σε, προσκυνοῦμέν σε·  
εὐχαριστοῦμέν σοι διὰ τὴν μεγάλην σου δόξαν.  
Κύριε βασιλεῦ ἐπουράνιε, θεὸς πατὴρ παντοκράτωρ·  
Κύριε ὁ θεός·  
Κύριε υἱὲ μονογενῆ·  
Ἰησοῦ Χριστέ·  
Ὁ ἄμνός τοῦ θεοῦ·  
ὁ υἱὸς τοῦ πατρός·  
Ὁ αἵρων τὰς ἁμαρτίας τοῦ κόσμου·  
ἐλέησον ἡμᾶς·  
Ὁ αἵρων τὰς ἁμαρτίας τοῦ κόσμου·  
ἐλέησον ἡμᾶς, προσδέξαι τὴν δέησιν ἡμῶν·  
Ὁ καθήμενος ἐν δεξιᾷ τοῦ πατρός·  
ἐλέησον ἡμᾶς.  
Ὅτι σὺ εἶ ὁ μόνος ἅγιος·  
σὺ εἶ ὁ μόνος κύριος·  
Ἰησοῦς Χριστός·  
εἰς δόξαν θεοῦ πατρός. Ἀμήν.

The Blessing is a composition of the English reformed Church<sup>2</sup>. The first clause, taken from Phil. iv. 7, was

*The Blessing.*

hymn in 1549 the opening words were taken from the Greek, not from the Latin of the Vulgate and the Missal, '*pax hominibus bonæ voluntatis.*'

<sup>1</sup> As restored by Bunsen (*Analecta Ante-Nicæna*, III. p. 87) from the Codex Alexandrinus, in which it is entitled ὕμνος ἐωθινός: see also Palmer, iv. § 23.

<sup>2</sup> The mediæval form was, 'In

nomine Patris, et Filii, et Spiritus Sancti,' which was said at the end of the service at the altar; Missal. Sar. fol. cv: and '*Pax Domini sit semper vobiscum;*' in *conclusionem Missæ, Preces in prostratione*, fol. cvi. But longer forms had been used in ancient times (see Æthelwold's *Benedictional*, published by the Society of Antiquaries), which however were said by the bishop

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appointed in 1548, and the second clause was added in 1549, taken from Hermann's 'Consultation<sup>1</sup>,' or from some ancient offices<sup>2</sup>.

## The Collects.

Of the six *Collects to be said after the Offertory, when there is no Communion, &c.*, three are taken from ancient offices<sup>3</sup>, the others were composed in 1549. The 4th was a Collect appointed for the second Saturday in Lent:—

Actiones nostras, quæsumus, Domine, et aspirando præveni, et adjuvando prosequere; ut cuncta nostra operatio a te semper incipiat, et per te cœpta finiatur. Per.

Part of the  
Service to be  
read, without  
Communion.

The direction to read upon Sundays and Holy-days the early part of the Communion Service, when there is no Communion, was given in 1549. It has been supposed to resemble the *Missa Sicca*, which was used between the 13th and 16th centuries<sup>4</sup>: but the solemn part of the Office is not to be begun without communicants. It appears from this direction that a constant celebration of the Lord's Supper never came into use, when the daily Mass was discontinued. For the priest

*super populum*, at the time of the *fractio panis*. Mr Palmer (*Orig. Lit.* iv. § 24) refers to the Alexandrian Liturgies, in which long prayers of benediction occur after thanksgiving.

<sup>1</sup> Several forms are given in Hermann's *Consultation*, fol. cccxiv. 'Last of all let the pastor bless the people with these words: The Lord bless thee, and keep thee, &c. Or thus: God have mercy on us and bless us, and lighten his countenance upon us, and give us his peace. Or thus: God the Father, the Son, and the Holy Ghost bless and keep us. Or thus: The blessing of God the Father, the Son, and the Holy Ghost be with us, and remain with us for ever.'

<sup>2</sup> 'Benedictio Dei Patris omnipotentis, et Filii, et Spiritus Sancti, maneat semper vobiscum;' Saxon Office, *ad finem completorii*: 'Benedictio Dei Patris et Filii et Spiritus Sancti, et pax Domini sit semper vobiscum.' MS. Leofric. Exon. fol. cccxxii. Palmer, iv. § 24.

<sup>3</sup> The first is the Collect '*in Missa pro iter agentibus*,' Missal. Sar. *Commune*, fol. cclxviii. It was also said among the *preces ad primam*; Brev. Sar. Psalt. fol. xiv. above, p. 174. The second was a collect usually said at prime, fol. xiii. and above, p. 173.

<sup>4</sup> See the description of this service by Durandus, in Palmer, *Orig. Lit.* iv. § 26; and Maskell, *Ancient Liturgy*, 'Addit. note,' pp. 148 sqq.



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could not communicate alone, and the people had not learned to communicate except on festivals. The reformers shewed that they wished to introduce more frequent Communion, and gave orders to begin the office by way of reminding the people of their duty.

Every parishioner is required to communicate three times in the year at least, according to the decrees of ancient councils<sup>1</sup>.

*Communion  
three times in  
a year.*

The solitary masses of the Roman Church are excluded by the mention of four or three persons, as the least number, with whom the priest may celebrate the Holy Communion.

*Number of  
Communi-  
cants.*

The bread is required to be made of the best and purest wheat-flour that conveniently may be had; and is to be made in the way in which common bread is made, *i. e.* it is to be leavened, and is not to be made in the form of wafers<sup>2</sup>. Only wine, together with bread, is required to be provided for Communion: and no ceremonies may be used in the public service but those which are specified in the Book of Common Prayer: therefore the mixing of water with the wine, however ancient and simple a ceremony, may not be used.

*The Bread.*

*The Wine.*

The remainder of the consecrated bread and wine may not be carried out of the church, but must be there reverently eaten by the priest and any communicants whom he shall call unto him. This direction forbids the reservation of the elements either for a communion of sick persons, or for any superstitious purpose.

*Remainder  
of the conse-  
crated ele-  
ments to be  
eaten.*

<sup>1</sup> *Concil. Agathens.* (Agde, 506) can. 18, specifies these times to be Christmas, Easter, and Whitsuntide: Mansi, VIII. 327. The council of Trent (Sess. XII. can. 10) ordered laymen to communicate once a year, according to an indulgence

of Pope Innocent III. Nicholls.

<sup>2</sup> Unleavened bread was used at Rome in the 7th century: and this was made in the form of wafers soon after the rise of the controversy with the Greek Church in 1053. Riddle, *Christ. Antiq.* pp. 548 sqq.

THE  
PRESENT  
OFFICE.*Communion  
to be received  
kneeling.*

Notice has been already taken of the Declaration concerning kneeling at the Communion, which was added by the Royal Council in 1552, and having been omitted since the reign of Elizabeth, was again subjoined with certain modifications to the rubrics in 1661<sup>1</sup>.

*Summary of  
the Office.**The Prepa-  
ration.*

It only remains, before leaving this Office, to add a few words concerning the general structure of the form we now use in the celebration of the Holy Communion. It consists of three general divisions: the Preparation, the Office itself, and the service of Thanksgiving. The first part of the Preparation incites the whole congregation to the exercise of *repentance*, by the Lord's Prayer, the Collect for purity, and the Ten Commandments; of *holy desires*, by the Collects for the king, and of the day; of *obedience*, by hearing the Epistle and Gospel; of *faith*, by repeating the Creed; and of *charity*, by the Offertory, and the Prayer for the whole Church. If we consider the Commandments as a permanent lection from the Law, this portion of the Office may be compared with the early Christian service, containing lessons from the Old Testament, the Gospels, and the writings of the Apostles, followed by an instruction or exhortation in the sermon. The ante-Communion then proceeds with a preparation of the communicants<sup>2</sup>, in the Exhortation, and Invitation,

<sup>1</sup> See above, pp. 32, 53, 135 sq.

<sup>2</sup> 'Melius dividitur Missa in tres partes: scilicet in præparationem tam populi, quam materiæ consecrandæ; in eucharistiæ consecrationem et oblationem; in consecratæ communionem et mysterii conclusionem. Prima pars potest dici missa catechumenorum, pro eo quod major pars admittit catechumenos, secunda canon, tertia communicatio.' Gabriel Biel, in *Canone, lect. 15*. Here our custom may be

traced of allowing non-communicants to be present at the beginning of the office, but not throughout the *Preparation*. The time when those who do not intend to communicate should withdraw, is not marked in our rubrics. The general practice has been that such should leave the church after the sermon, and therefore before the offertory. Mr. Maskell, discussing this subject (*Ancient Liturgy*, Pref. ch. v.) approves of this, rather

shewing the care taken to provide fit recipients of those holy mysteries. Hence, that all may come with clean hands and pure heart, this more immediate preparation contains an humble Confession, and an Absolution, in which the promises of God to the penitent are applied with the authority which He has given to His visible Church; and then some of the most precious declarations of Holy Scripture are read, to confirm the hope and gratitude of the pardoned worshippers, who now proceed to the more sublime parts of the Office, commencing with the ancient Preface, and the Seraphic Hymn of Praise. But even in this part we observe that the jubilant character of the service is deferred: the attitude of prayer and supplication befits those who shall partake of these mysteries, at each step of their approach to the Table of the Lord. Here is, therefore, placed the Prayer of Humble Access, in which we again solemnly acknowledge our unworthiness of the mercies which we hope to receive through the unmerited kindness of our God and Saviour, in the cleansing of our sinful bodies and souls by the Body and Blood of Christ. The elements of Bread and Wine are then consecrated by the Word of God and prayer; the prayer of the faithful being offered by the priest, and the words in which this Sacrament was instituted being pronounced, according to the practice of the

*The Canon.*

than another practice which some have attempted to introduce, namely, 'not to dismiss the congregation, or any part of it, until the offertory has been said.' The common practice also agrees with the determination of Romanist Liturgical writers. Romseè (*Opp.* iv. p. 140.) *de Offertorio*, says, 'Hic olim missa incipiebat, cætera enim quæ ante ponebantur, scilicet ora-

tiones et instructiones, habebant rationem præparationis ad sacrificium: unde illis interesse poterant catechumeni, et peccatores penitentes. Ast ad offertorium missa catechumenorum terminabatur, et incipiebat missa fidelium; quare tum ejectis catechumenis et penitentibus, soli fideles illi adesse poterant.' Maskell, *ibid.* pp. xci. sq.

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*The post-  
Communion*

primitive Church, and following as closely as possible the actions of our blessed Lord. The material elements, being thus set apart for a sacred use, are delivered into the hands of the kneeling people, since this posture most befits us when we are to receive a pardon which is needed to deliver us from death eternal. The post-Communion, like the ante-Communion, commences with the Lord's Prayer; the doxology being here added, because it begins an office of thanksgiving. For this service of praise two forms are provided: the first is principally designed to give expression to a feeling like St Paul's<sup>1</sup>, who 'beseeches us by the mercies of God, to present our bodies a living sacrifice, holy and acceptable to God, as our reasonable service;' for since Christ has given Himself for us, and now has given Himself to us, it is just and reasonable that we should offer up ourselves, our body and our soul, as dedicated to His will,—a sacrifice which is indeed the end of all our devotions. This Thanksgiving was originally the conclusion of the Canon; where, coming after the Consecration, and before Communion, it was taken to imply an oblation of the consecrated elements, or a material, though commemorative, sacrifice. In King Edward's second Prayer-Book, therefore, it was removed into a position where it can have no such meaning, but implies a strictly spiritual sacrifice of praise, and an oblation of the worshippers to the service of God<sup>2</sup>. The second form of Thanksgiving consists more entirely of praise for the mercies which are assured to us in this Sacrament; yet it also includes a very earnest prayer for perseverance,

<sup>1</sup> Rom. xii. 1.

<sup>2</sup> On the various shades of doctrinal differences involved in the arrangements of the Communion Office in 1549 and 1552, see Maskell, *Ancient Liturgy*, Pref. ch. VII,

VIII; Skinner's *Preliminary Dissert.* on the Scottish Communion Office; and, on the whole subject, Waterland's *Review of the Doctrine of the Eucharist*.

and fruitfulness in good works. The Office then concludes with the great doxology, or song of praise for the mercies of redemption, as our Lord sung an hymn with His disciples after the Passover; and finally with the Blessing, in which the ancient giving of *the Peace* is preserved in the words of Scripture, and the example of our Lord is followed, who parted from His disciples in the act of blessing them.

The variations in the different Communion Offices, so far as they depend upon the order in which the several prayers are placed, will be more clearly seen from a tabular comparison of some ancient Offices with those which are now used in the English, Scottish, and American Churches.



*Liturgia IV. Sæculi.*

Sursum corda,  
 Preface, with Tersanctus ;  
 Prayer of Consecration,  
   including the  
 Words of Institution ;  
 Prayer of Oblation,  
 Prayer for the Descent of  
   the Holy Spirit,  
 Prayer for the Church,  
   and for Blessings of  
   Providence ;  
 The Lord's Prayer :  
 The Breaking of the  
   Bread ;  
 The Communion ;  
 Prayer of Thanksgiving ;  
 The Blessing.

*Missa Ecclesiæ Saris-  
buriensis.*

*Præparatio ad Missam,*  
 including the Lord's  
 Prayer, Collect for Pu-  
 rity, Confession, and  
 Absolution.

*Ordinarium Missæ,*  
 Gloria in Excelsis,  
 Collect for the Day,  
 Epistle and Gospel ;  
 The Creed,  
 The Offertory,  
 Oblation [of the unconse-  
   crated Elements],  
 Sursum corda, and  
 Preface, with Tersanctus.  
*Canon Missæ,*  
 The Oblation for the  
   Church,  
 Commemoration of the  
   Living,  
 The Words of Institution,  
 Commemoration of the  
   Departed,  
 The Lord's Prayer,  
 The Breaking of the Host,  
 Prayer of Access of the  
   Priest,  
 Communion,  
 Thanksgiving.

*The Prayer-Book  
(1549).*

The Lord's Prayer,  
 Collect for Purity ;  
 Introit,  
 Kyrie eleison,  
 Gloria in excelsis :  
 Collect of the Day,  
 Collect for the King,  
 Epistle and Gospel,  
 The Creed,  
 The Sermon,  
 Exhortation,  
 The Offertory,  
 The Bread and Wine  
   (with Water) set upon  
   the altar :  
 Sursum corda, and  
 Preface, with Tersanctus,  
 Prayer for the Church,  
 Invocation of the Holy  
   Spirit,  
 The Words of Institution,  
 The Oblation,  
 The Lord's Prayer,  
 The Invitory,  
 Confession,  
 Absolution,  
 The Comfortable Words ;  
 The Prayer of Humble  
   Access ;  
 Communion,  
 Anthem,  
 Thanksgiving,  
 Blessing.

*The Present English  
Prayer-Book.*

The Lord's Prayer,  
Collect for Purity ;  
The Ten Commandments ;  
Collect for the King,  
Collect of the Day,  
Epistle and Gospel ;  
The Creed,  
The Sermon,  
The Offertory,  
Bread and Wine placed  
upon the Lord's Table ;  
Prayer for the Church  
Militant ;  
Exhortation,  
The Invitory,  
Confession,  
Absolution,  
The Comfortable Words,  
Sursum corda, and  
Preface, with Tersanctus ;  
Prayer of Humble Access,  
Prayer of Consecration,  
with the  
Words of Institution ;  
Communion,  
The Lord's Prayer ;  
Prayer of self-Oblation, or  
of Thanksgiving ;  
Gloria in excelsis,  
Blessing.

*The Scottish Office  
(Skinner's, 1807).*

Exhortation,  
The Offertory,  
Oblation of the [unconsecrated] Elements ;  
Sursum corda, and  
Preface, with Tersanctus ;  
Prayer of Consecration,  
with the  
Words of Institution,  
Oblation,  
Invocation of the Holy  
Spirit,  
Prayer for the Church,  
The Lord's Prayer :  
The Invitory,  
Confession,  
Absolution,  
The Comfortable Words ;  
Prayer of Humble Access ;  
Communion,  
Thanksgiving,  
Gloria in excelsis,  
Blessing.

*The American Prayer-  
Book.*

The Lord's Prayer,  
Collect for Purity ;  
The Ten Commandments,  
The Summary of the Law  
(Matt. xxii. 37—40),  
Collect, 'O Almighty and  
everlasting God, &c.'  
(the second Collect at  
the end of the English  
Office),  
Collect of the Day,  
Epistle and Gospel,  
The Apostles' or Nicene  
Creed.  
The Sermon.  
The Offertory.  
Bread and Wine placed  
upon the Table.  
Prayer for the Church  
Militant.  
Exhortation.  
The Invitory,  
Confession,  
Absolution.  
The Comfortable Words.  
Sursum corda, and  
Preface, with Tersanctus.  
Prayer of Humble Access.  
Prayer of Consecration,  
with the  
Words of Institution.  
The Oblation,  
The Invocation of the  
Holy Spirit, (concluding  
with our first form  
of Post-Communion  
Prayer),  
A Hymn sung.  
Communion,  
The Lord's Prayer,  
Thanksgiving (our second  
form),  
Gloria in excelsis,  
Blessing.

## CHAPTER IV.

### *The Baptismal Offices.*

#### SECT. I. *The Ministration of Public Baptism of Infants, to be used in the Church.*

THE following portion of the Prayer-Book corresponds to the Manual and Pontifical of the mediæval period:—the one containing the occasional offices which fell within the duty of the parish priest; and the other, those which the bishop only might perform.

*The Mediæval Office.*

*'Ordo ad faciendum Catechumenum.'*

*'Ritus baptizandi.'*

Our service for the Public Baptism of Infants<sup>1</sup> corresponds to three offices in the Sarum Manual;—*Ordo ad faciendum Catechumenum*, *Benedictio Fontis*, and *Ritus baptizandi*<sup>2</sup>. The first of these contained many ceremonies at the church-door, such as the placing salt in the mouth, exorcism, and signings of the cross, ending with the recitation of the Lord's Prayer, Hail Mary, and Creed. Then the priest took the child's right hand, and introduced him into the church as a complete *Catechumen*. In practice this formed the commencement of the Baptismal service, which then proceeded, at the font, with the questions addressed to the sponsors<sup>3</sup>, the anointing with oil, baptism, the anointing with chrism, the putting on the chrisom, and placing a lighted taper in

<sup>1</sup> See an account of the baptismal ceremonies of the early Church in Guericke, *Manual*, § 31, pp. 224 sqq.; Bingham, *Antiq.* Bk. XI. For the administration of this sacrament to infants, see Dr Wall's *Hist. of Infant-Baptism*; Hooker, *Eccl. Pol.* v. lviii—lxiv.

<sup>2</sup> Maskell, *Mon. Rit.* i. pp. 1 sqq.; Fallow, *Baptismal Offices Illustrated*, pp. 3 sqq.

<sup>3</sup> Godparents—(formerly gossips = God-sibs or God-relations)—*sponsors*, *fide jussores*, *ἀνάδοχοι*, *susceptores*—are probably coeval with the practice of baptizing not only the infant children of Christians, but foundlings rejected by their heathen parents. They are mentioned by Tertullian, *De Baptismo*, c. 18. *Opp.* p. 264; Guericke, p. 240; Bingham, XI. 8.

the child's hand. If a bishop were present, Confirmation was then administered. A Gospel from St Mark was read, as a protection from the falling sickness; followed by another Gospel from St John<sup>1</sup>. The water in the font was changed on the Saturdays before Easter-Day and Whit-Sunday, and at other times, as often as might be required, but not while it continued pure and clean. The form for consecrating the fresh water consisted of the invocations of a litany, prayers, and many ceremonies, —breathing upon the water, and putting into it wax, oil, and chrism.

PUBLIC  
BAPTISM  
OF IN-  
FANTS.

'*Benedictio  
Fontis.*'

In preparing a reformed service of Baptism, much use was made of the previous labours of Bucer and Melancthon in the 'Consultation' of Archbishop Hermann<sup>2</sup>; and some ceremonies, which had the authority of that treatise, were retained in 1549, although afterwards discarded.

*The reformed  
Office in-  
debted to  
Luther.*

The first rubric was originally longer, and in the form of an Introduction to the Office:—'It appeareth by ancient writers, that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide<sup>3</sup>, at which times it was openly ministered in the presence of all the con-

*Solemn times  
of Baptism.*

<sup>1</sup> Mark ix. 17—29; John i. 1—14.

<sup>2</sup> Hermann's Baptismal Service, borrowed word for word from Luther's *Taufbüchlein* (Daniel, *Cod. Liturg. Eccl. Luth.* p. 185), is printed at length in Mr Fallow's *Baptismal Offices Illustrated*, pp. 29 sqq.; and also a comparative view of the offices in the Sarum Manual, in Hermann's *Consultation*, and in the English Prayer-Books of 1549 and 1552. Mr Bulley (*Communion and Baptismal Offices*, pp. 90 sqq.) gives the Offices of 1549, 1552, and 1662, and also

that in the Prayer-Book for Scotland (1637).

<sup>3</sup> At Easter, in remembrance of Christ's resurrection, of which baptism is a figure; and at Whitsuntide, in remembrance of the three thousand souls baptized by the Apostles at that time. In the Eastern Church, the feast of Epiphany was also assigned for the administration of this sacrament, in memory of our Saviour's baptism. About the 8th or 9th century the Latin Church began to administer baptism (as at first) at all times of the year. Wheatly.

gregation: which custom (now being grown out of use) although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be: wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered, but upon Sundays and other holy-days<sup>1</sup>, &c.' Since the custom of observing solemn times of baptism had long been disused, the mention of the custom was omitted in 1661. It was enough to specify the things which were necessary, which are, that the rite be administered at the font on a Sunday or a holy-day, 'when the most number of people come together;' that the time in the service be after the Second Lesson at Morning or Evening Prayer; and that three sponsors be required for each child<sup>2</sup>: notice must also be given by the parents at least before the beginning of Morning Prayer<sup>3</sup>. At the last revision (1661) it was directed

*Sponsors.*

<sup>1</sup> 'We will that Baptism be ministered only upon the Sundays and holy-days, when the whole congregation is wont to come together, if the weakness of the infants let not the same, so that it is to be feared that they will not live till the next holy-day.' Hermann's *Consultation*, fol. 164.

<sup>2</sup> The rubric in the Sarum Manual was, 'Non plures quam unus vir et una mulier debent accedere ad suscipiendum parvulum de sacro fonte...nisi alia fuerit consuetudo approbata: tamen ultra tres amplius ad hoc nullatenus recipiantur.' Maskell, *Mon. Rit.* i. p. 31. Our present rule, however, was the ancient custom in this country: *Synod. Wigorn.* (1240) cap. 5, 'Masculum ad minus duo masculi et una mulier suscipiant; feminam duæ mulieres et masculus unus.' Mansi, XXIII. 527. By canon xxix. (1604) no parent shall

be admitted to answer as godfather for his own child; nor any person before he hath received the holy Communion. The American rubric allows that 'parents shall be admitted as sponsors, if it be desired.'

<sup>3</sup> Hermann's *Consultation*, fol. clxiv: 'But that all things may be ministered and received religiously and reverently, the parents of the infants shall signify the matter betimes to the pastors, and with the godfathers shall humbly require baptism for their infants. That if the parents, or the godfathers, or both, be subject to manifest crimes, they may be corrected of the pastor, if they will admit correction, or if they be incorrigible, that they may be kept from the communion of Baptism, lest they be present at so divine a ministration unto damnation, and with danger of offending the church....'



that the font should be filled with pure water at every time of baptism<sup>1</sup>.

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OF IN-  
FANTS.

The preliminary enquiry is according to the old rubric<sup>2</sup>, and the address is formed from an opening exhortation in Hermann's Consultation<sup>3</sup>. The first prayer seems to have been originally composed by Luther; and from his form of baptism it was taken into that provided for the reformed service of Cologne, where it follows the examination and exorcism:—

The Enquiry  
and Address.

The first  
opening  
Prayer.

Almighty God, which in old time didst destroy the wicked world with the flood, according to thy terrible judgment, and didst preserve only the family of godly Noah, eight souls, of thy unspeakable mercy; and which also didst drown in the Red sea obstinate Pharaoh the King of the Egyptians with all his army and warlike power, and causedst thy people of Israel to pass over with dry feet; and wouldst shadow in them holy baptism, the laver of regeneration: furthermore, which didst consecrate Jordan with the Baptism of thy Son Christ Jesu, and other waters to holy dipping and washing of sins, we pray thee for thy exceeding mercy look favourably upon this Infant; give him true faith, and thy holy Spirit, that whatsoever filth he hath taken of Adam, it may be drowned, and be put away by this holy flood, that being separated from the number of the ungodly, he may be kept safe in the holy ark of thy Church<sup>4</sup>, and may confess and sanctify thy

<sup>1</sup> The rubric in the Prayer-Book for Scotland (1637) ordered the water in the font to be changed twice in the month at least; and the following words were inserted into the first prayer, which were to be said before any child was baptized in the water so changed: 'Sanctify this fountain of baptism, thou which art the sanctifier of all things.'

<sup>2</sup> *Ordo ad faciend. Catech.*: 'inquirat sacerdos, utrum sit infans masculus an femina: deinde, si infans fuerit baptizatus domi.' Mas-kell, p. 3.

<sup>3</sup> 'Beloved in Christ Jesu, we hear daily out of the word of God,

and learn by our own experience, that all we, from the fall of Adam, are conceived and born in sins, that we are guilty of the wrath of God, and damned through the sin of Adam, except we be delivered by the death and merits of the Son of God, Christ Jesu our only Saviour.' fol. clxvii. 'Therefore our Lord Christ disputing with Nicodemus concludeth thus, Verily, verily, I say unto thee, Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.' fol. clxx.

<sup>4</sup> A clause was inserted in 1549, that the children 'may be received

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name with a lusty and fervent spirit, and serve thy kingdom with constant trust and sure hope, that at length he may attain to the promises of eternal life with all the godly. Amen<sup>1</sup>.

*The second  
Prayer before  
the Gospel.*

The second prayer is taken from the old Office :—

*Hæc sequens oratio dicitur super masculum tantum.*

Deus, immortale præsidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum: te invoco super hunc famulum tuum N. qui Baptismi tui donum petens, æternum consequi gratiam spirituali regeneratione desiderat. Accipe eum, Domine: et quia dignatus es dicere, petite ac accipietis, quærite et invenietis, pulsate et aperietur vobis, petenti præmium porrige, et januam pande pulsanti: ut æternam cœlestis lavacri benedictionem consecutus, promissa tui muneris regna percipiat. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum<sup>2</sup>.

*The Gospel  
and Address.*

The Gospel in the old office was taken from St

into the ark of Christ's Church, and so saved from perishing.' This, as excluding unbaptized infants from salvation, was omitted in 1552, together with the mention of the destruction of the old world, and of wicked king Pharaoh, by water. Cf. Cranmer, *Reform. Legum*: 'de Baptismo:' 'Illorum etiam videri debet scrupulosa superstitio, qui Dei gratiam et Spiritum Sanctum tantopere cum sacramentorum elementis colligant, ut plane affirmant, nullum Christianorum infantem salutem esse consecuturum, qui prius morte fuerit occupatus, quam ad baptismum adduci potuerit: quod longe secus habere judicamus.' See Laurence, *Bampt. Lect.* pp. 69 sq.

<sup>1</sup> Hermann's *Consultation*, fol. 175. This prayer was followed in 1549 by the ceremony of making a cross upon the child's forehead and breast, with the words, 'N. receive the sign of the holy cross, both in thy forehead, and in thy breast, in token that thou shalt not be ashamed to confess thy faith in

Christ crucified, and manfully to fight, &c.'

<sup>2</sup> Manual. Sar. *Ordo ad faciend. Catech.* Maskell, p. 7. This was followed in 1549 by a form of exorcism: 'Then let the priest looking upon the children, say, I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with his precious blood, and by this his holy Baptism callest to be of his flock.' Comp. Maskell, pp. 7 sq.; Hermann, fol. 174.

Matthew<sup>1</sup>: the corresponding passage from St Mark, now read in our service, was appointed in Hermann's 'Consultation,' where also it was followed by a short address, which furnished the idea and the matter of our brief exhortation upon the words of the Gospel:—

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Believe these words, and this deed of our Lord Jesu Christ upon them, and doubt not but that he will so receive your children also, and embrace them with the arms of his mercy, and give them the blessing of eternal life, and the everlasting communion of the kingdom of God. The same Lord and our Saviour Jesus Christ confirm and increase this your faith. Amen<sup>2</sup>.

The Prayer, or Thanksgiving, which follows this Exhortation, comes from the same source, where it formed the conclusion of the Catechism and Exorcism on the day preceding the baptism:—

The Thanks-  
giving upon  
the Gospel.

Almighty and everlasting God, heavenly Father, we give thee eternal thanks, that thou hast vouchsafed to call us to this knowledge of thy grace, and faith towards thee. Increase, and confirm this faith in us evermore. Give thy Holy Spirit to this infant, that he may be born again, and be made heir of everlasting salvation, which of thy grace and mercy thou hast promised to thy holy Church, to old men, and to children, through our Lord Jesus Christ, which liveth and reigneth with thee now and for ever. Amen<sup>3</sup>.

The address to the sponsors before baptism was composed in 1549, from a similar address in Hermann's

The Address  
to the Spon-  
sors.

<sup>1</sup> Maskell, p. 11.

<sup>2</sup> Hermann's *Consultation*, fol. 175. Comp. also the Exhortation before Baptism, fol. 167: '...which would have the infants to be offered unto Him, that He might give them His blessing....And be ye most certain hereof, that our Lord Jesus Christ will mercifully regard this work of your charity towards this infant.' This was followed in 1549 by the Lord's Prayer, and the Creed, according to the order of Hermann's service (fol. 176),

and of the old office (Maskell, p. 12).

<sup>3</sup> Hermann's *Consultation*, fol. 176. In the Prayer-Book (1549) the introductory service at the church-door ended here with the ceremony of introducing the children into the church, with the words, 'The Lord vouchsafe to receive you into his holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen.' This was the conclusion of the *Ordo ad faciend. Catechumenum*, Maskell, p. 13.

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‘Consultation,’ with which the service opened on the day of the baptism :—

Beloved in Christ, yesterday by the grace of God we heard, how exceeding and unspeakable mercy is exhibited in Baptism. Ye have renounced Satan and the world ; Ye have confessed the faith of Christ, and ye have promised obedience to Christ and the congregation, and ye have required of God the Father, that for his Son’s sake, our Lord Jesus Christ, he will deliver these infants from the kingdom of darkness, and settle them in the kingdom of his beloved Son. You must remember these things, and doubt nothing, but that we shall receive all these things that we require, if we believe. Therefore lifting up your minds unto the Lord, appear ye here with all religion, as in the sight of Almighty God, the Father, the Son, and the Holy Ghost, and receive with sure faith and thanksgiving the benefit of regeneration and adoption into everlasting life, of the one God himself, the Father, the Son, and the Holy Ghost. And because the Lord himself commanded us to baptize in the name of the Father, the Son, and the Holy Ghost ; undoubtedly God himself baptizeth our infants, cleanseth them from sins, delivereth them from everlasting death, putteth upon them his own righteousness, and giveth them life eternal<sup>1</sup>.

It will be seen that our address acknowledges the certain regeneration of every infant in baptism, but attributes all to the divine promise, not to any virtue residing in the element<sup>2</sup>.

The Demands addressed to the Sponsors.

The following portion, containing the demands, and the action of baptism, was taken in 1549, with little alteration, from the old Office :

<sup>1</sup> Hermann’s *Consult.* fol. 176.

<sup>2</sup> Cf. Cranmer, *Reform. Legum*, ‘de Baptismo.’ ‘Plures item ab aliis cumulantur errores in Baptismo, quem aliqui sic attoniti spectant, ut ab ipso illo externo credant elemento Spiritum Sanctum emergere, vimque ejus nomen et virtutem, ex qua recreamur, et gratiam et reliqua ex eo proficiscentia dona in ipsis Baptismi fonticulis enatare.

In summa totam regenerationem nostram illi sacro puteo deberi volunt, qui in sensus nostros incurunt. Verum salus animarum, instauratio Spiritus, et beneficium adoptionis, quo nos Deus pro filiis agnoscit, a misericordia divina per Christum ad nos dimanante, tum etiam ex promissione sacris in scripturis apparente, proveniunt.’ See Laurence, *Bampt. Lect. notes*, p. 380.



*Tunc portetur infans ad fontes ab his qui eum suscepturi sunt ad Baptismum: ipsisque eundem puerum super fontes inter manus tenentibus, ponat sacerdos manum dextram super eum: et interrogato ejus nomine, respondeant qui eum tenent N. Item sacerdos dicat: N. Abrenuntias Sathanæ. Respondeant compatrini et commatrinx, Abrenuntio. Item sacerdos: Et omnibus operibus ejus. R. Abrenuntio. Item sacerdos: Et omnibus pompis ejus. R. Abrenuntio.*

*Postea tangat sacerdos pectus infantis et inter scapulus de oleo sancto, crucem faciens cum pollice dicens: N. Et ego linio te (super pectus) oleo salutis (inter scapulas). In Christo Jesu Domino nostro: ut habeas vitam æternam, et vivas in sæcula sæculorum. Amen<sup>1</sup>.*

*Deinde interrogato nomine ejus, respondeant N. Item sacerdos: N. Credis in Deum Patrem omnipotentem, creatorem cæli et terræ? Respondeant, Credo. Item sacerdos: Credis et in Jesum Christum Filium ejus unicum Dominum nostrum, natum et passum? Respondeant, Credo. Item sacerdos: Credis et in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam post mortem? Respondeant, Credo.*

*Tunc interroget sacerdos nomen infantis, dicens: Quid petis? Respondeant, Baptismum. Item sacerdos: Vis baptizari? Respondeant, Volo<sup>2</sup>.*

The demands in Archbishop Hermann's service before Baptism are different, and are addressed to the godfathers and the parents<sup>3</sup>. In the revised Prayer-Book (1552), the rubric was altered,—*'Then shall the Priest demand of the Godfathers and Godmothers these questions;'*—and the name of the child was omitted: but the enquiry was made in the same terms,—*'Dost thou forsake, &c.'*—until the last revision (1661), when the explanatory words—*'in the name of this child'*—were inserted. The last demand also, of obedience, was added at the same time; and the enquiries were thus made to correspond with the preceding address<sup>4</sup>.

<sup>1</sup> The anointing was omitted in the English service.

<sup>2</sup> Manual. Sar. *Ritus Baptizandi*; Maskell, pp. 22 sq.

<sup>3</sup> Hermann's *Consultation*, fol. 172, *'Do ye believe, &c.'*

<sup>4</sup> The American Prayer-Book has an explanatory rubric before



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OF IN-  
FANTS.*Consecra-  
tion of the  
water.*

The four petitions for the child, and the Prayer for the sanctification of the water, which now immediately precede the action of Baptism, were originally placed at the end of the Office for Private Baptism, as a service to be used when the water in the font had been changed, which was 'every month once at the least,' before any child was baptized in the water so changed<sup>1</sup>.

*The form of  
Consecration  
(1549).*

O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in likeness of a dove: send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name: Sanctify + this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption Amen.

O merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

Grant that all carnal affections, &c.

Grant to all them which at this fountain forsake the devil and all his works: that they may have power and strength to have victory and to triumph against him, the world, and the flesh. Amen.

Whosoever shall confess thee, O Lord: recognize him also in thy kingdom. Amen.

the demands; that 'the questions are to be considered as addressed to the sponsors severally, and the answers to be made accordingly.' Also the Gospel and the addresses may be sometimes omitted, by a rubric before the Gospel: 'Then the minister shall say as follows; or else shall pass on to the questions addressed to the sponsors, and from thence to the prayer immediately before the Immersion, or the pouring of water on the Infant. But note: that in every church the intermediate parts of the Service shall be

used, once at least in every month (if there be a baptism) for the better instructing of the People in the grounds of Infant Baptism.' The Creed is not repeated, but instead of it the question is: 'Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed? Ans. I do.'

<sup>1</sup> This service corresponds to the *Benedictio Fontis* of the Manual, which also it resembles in consisting of a number of short petitions; but very little was taken from that source. See Maskell, I. pp. 20 sq.

Grant that all sin and vice here may be so extinct: that they never have power to reign in thy servants. Amen.

Grant that whosoever here shall begin to be of thy flock: may evermore continue in the same. Amen.

Grant that all they which for thy sake in this life do deny and forsake themselves: may win and purchase thee, O Lord, which art everlasting treasure. Amen.

Grant that whosoever is here dedicated to thee, &c.

The Lord be with you.

*Answer.* And with thy spirit.

Almighty everliving God, whose most dearly beloved Son, &c. Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, prepared for the ministration of thy holy sacrament<sup>1</sup>, may receive the fulness of thy grace, and ever remain<sup>2</sup> in the number of thy faithful and elect children, through Jesus Christ our Lord.

Bucer<sup>3</sup> found much fault with this form; as though such blessings and consecrations, which he allows to be ancient, would create in people's minds the notion of magic and conjuration. Accordingly, at the revision in 1552, the first of the above prayers was omitted, as were also the words in the last prayer, which implied a consecration of the water<sup>4</sup>; and the petitions were brought into their present position. The rubric directing the change of the water every month was omitted: but the custom appears to have remained<sup>5</sup>. And this continued until 1661, when the direction to fill the font at each time of Baptism

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FANTS.

Consecra-  
tion opposed  
by Bucer.

<sup>1</sup> The Scottish Office (1637) added the words,—‘which we here bless and dedicate in thy name to this spiritual washing.’

<sup>2</sup> Hence we perceive that the grace of regeneration received in baptism is directly taught to be both universal and defectible: comp. the *Order of Confirmation*, ‘Defend, O Lord, this *thy child* with thy heavenly grace, that he may *continue* thine for ever.’ See

Laurence, *Bampt. Lect.* p. 185.

<sup>3</sup> Bucer, *Censura*, cap. XVI. ‘De Consecratione Baptismatis;’ *Script. Anglic.* p. 481.

<sup>4</sup> ‘prepared for the ministration of thy holy sacrament.’

<sup>5</sup> Hence the prayer mentioned ‘all thy servants which shall be baptized in this water.’ In the Scottish Prayer-Book (1637), the water was ordered to be changed ‘twice in the month at least.’

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FANTS.

was given in the rubric before the office, and the petition for consecration was inserted in this prayer, — ‘Sanctify this water to the mystical washing away of sin<sup>1</sup>.’

*The mode of  
Administration.*

Baptism was originally administered by immersion<sup>2</sup>, and at a very early date by thrice repeated, or *trine* immersion, in symbolical allusion to the Trinity<sup>3</sup>, and also to the three days of Christ’s lying in the grave. The ancient Church, however, administered this sacrament to the sick by affusion: and in the 13th and 14th centuries this had become the universal custom in the Western Church<sup>4</sup>. The form of words, which accompanied the act of Baptism, was taken from the direction of our Lord to His Apostles<sup>5</sup>.

The following is the mediæval manner of baptizing:—

*In the medi-  
æval Church.*

*Deinde accipiat sacerdos infanтем per latera in manibus suis, et interrogato nomine ejus, baptizet eum sub trina immersione, tantum sanctam Trinitatem invocando, ita dicens: N. Et ego baptizo te in nomine Patris: Et mergat eum semel versa facie ad aquilonem, et capite versus orientem: et Filii: et iterum mergat semel versa facie ad meridiem: et Spiritus Sancti: Amen. Et mergat tertio recta facie versus aquam<sup>6</sup>.*

<sup>1</sup> ‘By this is meant, not that the water contracts any new quality in its nature or essence by such consecration, but only that it is sanctified or made holy in its use, and separated from common to sacred purposes.’ Wheatly.

<sup>2</sup> Rom. vi. 4; Col. ii. 12.

<sup>3</sup> Tertull. *adv. Prax.* c. 26. *Opp.* p. 659. (ed. 1641): ‘Nam nec semel sed ter ad singula nomina in personas singulas tingimur.’

<sup>4</sup> Guericke, pp. 231 sq.

<sup>5</sup> Matt. xxviii. 19. The following is Justin Martyr’s account of baptism in the primitive Church, *Apol. Major. Opp.* pp. 93 sq. After a preparation of instruction, fasting, and prayer, *ἔπειτα ἀγονται ὑφ’ ἡμῶν ἐνθα ὕδωρ ἐστὶ, καὶ τρόπον*

*ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν ἀναγεννῶνται ἐπ’ ὀνόματος γὰρ τοῦ Πατρὸς τῶν ὅλων καὶ δεσποτοῦ Θεοῦ, καὶ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ Πνεύματος ἁγίου, τὸ ἐν τῷ ὕδατι τότε λουτρον ποιοῦνται.*

<sup>6</sup> Manual. Sar. *Ritus Baptizandi*; Maskell, p. 23. This ritual allowed a child in danger of death to be brought to church, and simply baptized without any ceremony: ‘*Notandum est etiam quod si infans sit in periculo mortis, tunc primo introducatur ad fontem, et postea baptizetur incipiendo ad hunc locum: Quid petis? Et si post baptismum vixerit, habeat totum residuum servitium supra dictum?*’ Ibid. p. 29.

This old form, to which the people were accustomed, was retained in the first Prayer-Book (1549), with the permission that, *'if the child be weak, it shall suffice to pour water upon it.'* The action was brought to its present simplicity in 1552<sup>1</sup>:—

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FANTS.

*Simplified in  
1552.*

*Then the Priest shall take the child in his hands, and ask the name, and naming the child, shall dip it in the water, so it be discreetly and warily done, saying, &c. And if the child be weak, it shall suffice to pour water upon it, saying, &c.*

From this period also the giving of the Christian name at the time of Baptism was more clearly marked. Previously the child had been called by its future name many times during the earlier part of the service; but these were now omitted, and the name was pronounced for the first time together with the act of Baptism. The alteration of the rubric in 1661 marks this still more clearly; and also shews that Baptism by immersion was no longer the rule<sup>2</sup>:—*'If they shall certify him that the child may well endure it, he shall dip it in the water discreetly,' &c.*

*The Chris-  
tian name  
given at Bap-  
tism.*

After the action of Baptism, in 1549, two ancient ceremonies were retained,—the putting on the chrisom, and the anointing<sup>3</sup>. The ceremony of making the sign

*Ceremonies  
after Bap-  
tism.*

<sup>1</sup> The form in Hermann's *Consultation* (fol. 178) was: *'This prayer ended, let the pastor require the infants to be given him, let him ask the names that they shall have, and let him baptize them, saying, I baptize thee N. in the name of the Father, the Son, and the Holy Ghost.'*

<sup>2</sup> The undue stress laid upon immersion by the Anabaptists might well make it necessary that the Church's rule should declare without any doubt that the validity of the sacrament was not confined to that one mode of its administration.

<sup>3</sup> *'Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the minister shall put upon him his white vesture, commonly called the chrisom; and say, Take this white vesture for a token of the innocency which by God's grace in this holy sacrament of baptism is given unto thee; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen. Then the Priest shall anoint the infant upon*



PUBLIC  
BAPTISM  
OF IN-  
FANTS.*The sign of  
the Cross.*

of the Cross upon the child had occurred at an earlier part of the service<sup>1</sup>. In 1552, this single ceremony was retained<sup>2</sup>; and its place was naturally altered so as to occupy that of the anointing after Baptism. The words used, which express the reception of the newly baptized into the congregation, belong entirely to our English Prayer-Book.

*The Thanks-  
giving after  
Baptism for  
Regenera-  
tion: begin-  
ning with the  
Lord's  
Prayer.*

The address to the congregation, with the Lord's Prayer, and the Thanksgiving that follows, were placed here in 1552. It is an important addition, expressing so unequivocally the regeneration<sup>3</sup> of each baptized infant.

*the head, saying, Almighty God, the Father of our Lord Jesus Christ, who hath regenerate thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins: he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.*' On the antiquity of these ceremonies, see Guericke, pp. 233 sq.

<sup>1</sup> Hermann's *Consultation* (fol. 174), like the *Sarum Ordo ad faciend. Catechum.*, and the *Prayer-Book* of 1549 (above, p. 344), uses this ceremony in connexion with the exorcism: '*After this making the figure of the cross with his thumb upon his forehead, and upon his breast, let him say: Take the figure of the holy cross in thy forehead, that thou never be ashamed of God and Christ thy Saviour, or of his Gospel; take it also on thy breast, that the power of Christ crucified may be ever thy succour and sure protection in all things.*'

<sup>2</sup> The sign of the cross was used by the early Christians on every occasion (*Tertull. de Corona*, c. 3): whence it is reasonable to conclude, even without direct evidence, that they used it on the solemn occasion of Baptism, as we know that it was

used, not as a new ceremony, in the 4th century: *August. de Catech. Rud.* c. 20: '*Passionis et crucis signo in fronte hodie signandus es.*' See Bingham, xi. 9, §§ 4—6.

<sup>3</sup> *Regeneration* is the ecclesiastical term applied to the grace received in baptism. It is taken from *Tit. iii. 5*, διὰ λουτροῦ παλιγγενεσίας. In the language of Christian antiquity, the Latin word *regeneratio*, and the Greek words ἀναγέννησις, ἀνακαινισμός, ἀνάκτισις, ἀνανέωσις, μεταβολή, μεταποίησις, παλιντοκία, παλιγγενεσία, constantly signify the participation, and the effects of the sacrament of baptism. The term used to express a returning to God after a state of sin is μετάνοια, *penitencia, conversio*. Both the schoolmen, and the most eminent divines of the Reformation use these words in their ancient sense. *Regeneratio* and *conversio* are sometimes used as convertible terms by Calvin, as they were afterwards at the Synod of Dort (1618); but even at that period the words retained their distinction of meaning in exact writing. In the sermons, and books written about the beginning of the Rebellion, *Regeneration* came into common use for *Repentance*,



The Lord's Prayer also begins the action of thanksgiving, and thus occupies the same position in the Baptismal Service that it was made to occupy in the administration of the Lord's Supper, at the same revision of the Prayer-Book in 1552. And this use of the *Prayer of the Faithful* is peculiarly suitable, as beginning the ecclesiastical life of the infant with the expression of what is to be henceforth his privilege, in calling upon God as *Our Father*. The Thanksgiving for the benefits of Baptism, which have now been received in regeneration, adoption, and incorporation into Christ's Church, is also a prayer for the grace of perseverance, and growth of the spiritual life.

The Exhortation to the Godfathers and Godmothers was composed in 1549. Besides making mention of the Lord's Prayer and Creed, which had been enjoined in the old charge to the sponsors<sup>1</sup>, the Ten Commandments are added, and sermons are pointed out as the means of obtaining sound instruction. It also shortly reminds them that the duties of a Christian life ought to be found in daily exercise among all who are baptized.

The Address  
to the Spon-  
sors.

In the Prayer-Book of 1549, a rubric followed this Exhortation:—

and *Conversion*: and from the Puritans this improper use of the word passed to other writers, so much so that, at the revision in 1661 some found fault with the Prayer-Book for retaining the word *Regeneration* in its original sense, which it had kept for sixteen centuries, in opposition to their novel signification. Nicholls. See Bp Bethell's *General View of the Doctrine of Regeneration in Baptism*; and Comber's chapter upon 'The Close and Consequents after Baptism,' *Companion to the Temple*, III. 3, § 1.

<sup>1</sup> 'Godfathers and Godmothers of this child, we charge you that

ye charge the father and the mother to keep it from fire and water and other perils to the age of vii year: and that ye learn or see it be learned the *Paternoster*, *Ave Maria*, and *Credo*, after the law of all holy church; and in all goodly haste to be confirmed of my lord of the diocese or of his deputy; and that the mother bring again the chrisom at her purification: and wash your hand or ye depart the church.' Manual. Sar. *Benedictio Fontis*, Maskell, p. 14. 'The rubric was more specific: *'et quod confirmetur quam cito episcopus advenit circa partes per septem milliaria.'* Ibid. p. 25.

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*The minister shall command that the chrisoms<sup>1</sup> be brought to the church, and delivered to the priests after the accustomed manner, at the purification of the mother of every child; and that the children be brought to the bishop to be confirmed of him, so soon as they can say in their vulgar tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Catechism, set forth for that purpose, accordingly as it is there expressed. And so let the congregation depart in the name of the Lord.*

Confirmation.

The mention of the chrisoms was omitted in 1552, and the rubric itself was changed in 1661 for a specific form of words, in which the minister is to give the direction about Confirmation. It was then necessary to bring this ordinance to the memories of the people; and more than probable that many ministers ended the service without noticing the rubric, or making any mention of Confirmation. At the same time the declaration was added of the undoubted salvation of baptized infants<sup>2</sup>; and reference was made to the 30th canon (1604) for the object with which the sign of the Cross<sup>3</sup> had been retained.

and the sign  
of the Cross.

<sup>1</sup> The *chrisome* was a white garment, put upon the child at baptism: Guericke, p. 235; Hook's *Church Dict.* art. CHRISOME.

<sup>2</sup> This assertion carefully avoids all mention of children unbaptized. It is borrowed from *The Institution of a Christian Man* (1537), p. 35: 'Item, that the promise of grace and everlasting life (which promise is adjoined unto this sacrament of Baptism) pertaineth not only unto such as have the use of reason, but also to infants, innocents, and young children, and that they ought therefore, and must needs be baptized, and that by the sacrament of Baptism they do also ob-

tain remission of their sins, the grace and favour of God, and be made thereby the very sons of God. Insomuch as infants and children, dying in their infancy, shall undoubtedly be saved thereby, and else not.' The omission of these last words in 1661 points out the improvement in the creed of our Reformers, and the assertion that *it is certain by God's word*, shews that they speak only of that which is revealed, the covenanted mercy of Almighty God. See Laurence, *Bapt. Lect.* pp. 184 sq.

<sup>3</sup> The following is Dr Burgess's explanation of the use of this sign, which was accepted by King James

SECT. II.—*The Ministration of Private Baptism of Children in Houses.*

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The following are the rubrics of the mediæval office, relating to the Private Administration of Baptism by laymen.

*Notandum est quod quilibet sacerdos parochialis debet parochianis suis formam baptizandi in aqua pura, naturali, et recenti, et non in alio liquore, frequenter in diebus dominicis exponere, ut si necessitas emergat sciant parvulos in forma ecclesiæ baptizare, proferendo formam verborum baptismi in lingua materna, distincte et aperte et solum unica voce, nullo modo iterando verba illa rite semel prolata, vel similia super eundem: sed sine aliqua additione, subtractione, interruptione, verbi pro verbo positione, mutatione, corruptione, seu transpositione sic dicendo: I cristene the N. in the name of the Fadir, and of the Sone, and of the Holy Gost. Amen. Vel in lingua latina, sic: Ego baptizo te, N. in nomine Patris, et Filii, et Spiritus Sancti. Amen. Aquam super parvulum spargendo, vel in aquam mergendo ter vel saltem semel.*

Mediæval  
Rubrics.

*Et si puer fuerit baptizatus secundum illam formam, caveat sibi unusquisque ne iterum eundem baptizet: sed si hujusmodi*

I. and affirmed by the Archbp of Canterbury to be the sense and intention of the Church. 'I know it is not made any part of the sacrament of baptism, which is acknowledged by the canon to be complete without it, and not perfected or bettered by it. I understand it not as any sacramental, or operative, or efficacious sign bringing any virtue to baptism, or the baptized. Where the Book says:— 'And do sign him with the sign of the cross, in token &c.' I understand the Book not to mean, that the sign of the cross has any virtue in it to effect or further this duty; but only to intimate and express by that ceremony, by which the ancients did avow their profession of Christ crucified, what the con-

gregation hopeth and expecteth hereafter from the infant, namely, that he shall not be ashamed to profess the faith of Christ crucified, into which he was even now baptized. And therefore also, when the 30th canon saith the infant is 'by that sign dedicated unto the service of Christ,' I understand that dedication to import, not a real consecration of the child, which was done in baptism itself; but only a ceremonial declaration of that dedication.' Bennet, *Paraphrase &c. on the Common Prayer*, pp. 206 sq.

The American Prayer-Book allows the sign of the cross to be omitted, *if those who present the infant shall desire it, although the Church knows no worthy cause of scruple concerning the same.*

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*parvuli convalescant, deferantur ad ecclesiam et dicantur super eos exorcismi et cathechismi, cum unctionibus et omnibus aliis supra dictis præter immersionem et formam baptismi, quæ omnino sunt omittenda, videlicet: Quid petis: et ab hinc usque ad illum locum quo sacerdos debeat parvulum chrismate linire.*

*Et ideo si laicus baptizaverit puerum, antequam deferatur ad ecclesiam, interroget sacerdos diligenter quid dixerit, et quid fecerit: et si invenerit laicum discrete et debito modo baptizasse, et formam verborum baptismi ut supra in suo idiomate integre protulisse, approbet factum, et non rebaptizet eum. Si vero dubitet rationabiliter sacerdos utrum infans ad baptizandum sibi oblatus prius in forma debita fuerit baptizatus vel non, debet omnia perficere cum eo sicut cum alio quem constat sibi non baptizatum, præterquam quod verba sacramentalia essentialia proferre debeat sub conditione, hoc modo dicendo: N. Si baptizatus es, ego non rebaptizo te: sed si nondum baptizatus es, ego baptizo te: In nomine Patris, et Filii, et Spiritus Sancti. Amen. Sub aspersione vel immersione ut supra<sup>1</sup>.*

Non licet laico vel mulieri aliquem baptizare, nisi in articulo necessitatis. Si vero vir et mulier adessent ubi immineret necessitatis articulus baptizandi puerum, et non esset alius minister ad hoc magis idoneus præsens, vir baptizet et non mulier, nisi forte mulier bene sciret verba sacramentalia et non vir, vel aliud impedimentum subesset<sup>2</sup>.

Owing to the notion of the absolute necessity of baptism in all cases to salvation, which our earliest reformers had derived from mediæval principles, the first Prayer-Book (1549), as well as the 'Consultation' of Hermann<sup>3</sup>, retained the substance of these rubrics.

<sup>1</sup> Manual. Sar. *Ritus Baptizandi*; Maskell, *Mon. Rit.* i. p. 28.

<sup>2</sup> Ibid. p. 30.

<sup>3</sup> 'The people shall be taught and warned in sermons that they presume not lightly to minister privately this most divine sacrament.... But if extreme necessity presses, that they that be present with the child being in danger, may join themselves together in

the Lord, and lifting up their minds religiously unto God, let them call for his mercy, promised and exhibited in Christ Jesus our Lord, upon the infant, and when they have said the Lord's Prayer, let them baptize him in the name of the Father, &c.... If any godly man be present when the infant is in extremity, let his ministry be used to baptism.' Hermann's *Consultation*, fol. 180.

*The Pastors and Curates shall oft admonish the people that they defer not the baptism of infants any longer than the Sunday, or other holy-day next after the child be born, unless upon a great and reasonable cause declared to the Curate, and by him approved.*

*And also they shall warn them that, without great cause and necessity, they baptize not children at home in their houses. And when great need shall compel them so to do, that then they minister it on this fashion.*

*First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words: N. I baptize thee, &c.*

In these directions for baptism by laymen there is no mention of consecration of the water, nor any rite but the simple act of baptism with water in the name of the Trinity. The only addition is the saying the Lord's Prayer, and calling upon God for His grace.

An attempt was made to set aside the permission thus given to laymen to baptize infants in case of necessity, by introducing a Canon of Convocation (1575), as an exposition, which the bishops considered themselves empowered to give of a rubric of doubtful meaning<sup>1</sup>. Elizabeth, however, would not sanction the alteration; and the rubrics remained until the revision after the

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BAPTISM  
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Rubrics  
(1549):  
Baptism by  
Laymen.

Lay Bap-  
tism cen-  
sured by the  
Bishops,

<sup>1</sup> 'Where some ambiguity and doubt hath arisen among divers, by what persons private baptism is to be ministered; forasmuch as by the Book of Common Prayer allowed by statute, the bishop of the diocese is to expound and resolve all such doubts as shall arise concerning the manner how to understand, do and execute the things contained in the same book; it is now by the said archbishop and bishops expounded and resolved, and every one of them doth expound and resolve, that the said private baptism in case of necessity is only to be

ministered by a lawful minister or deacon, called to be present for that purpose, and by none other. And that every bishop in his diocese shall take order that this exposition of the said doubt shall be published in writing before the first day of May next coming, in every parish-church of his diocese in this province; and thereby all other persons shall be inhibited to intermeddle with the ministering of baptism privately, being no part of their vocation.' Canons (1575); Cardwell, *Synodalia*, I. p. 135, note. Collier, *Eccl. Hist.* VI. p. 550.



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BAPTISM  
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FANTS.

and by K.  
James

Baptism to  
be adminis-  
tered by a  
lawful minis-  
ter.

Hampton-Court Conference (1604). King James expressed a strong opinion, 'that any but a lawful minister might baptize anywhere, he utterly disliked; and in this point his highnesse grew somewhat earnest against the baptizing by women and laikes<sup>1</sup>.' It appears also that the above-mentioned resolution of the bishops had been very generally acted upon, and that they had enquired into the practice of private baptism in their visitations, and censured its administration by women and lay persons<sup>2</sup>. The rubrics were therefore now altered, so as to make no mention of baptism by any other than a lawful minister.

An addition was made to the title of the Service, 'Of them that be baptized in private houses in time of necessity, *by the Minister of the Parish, or any other lawful Minister that can be procured.*' The direction not to defer baptism was continued. The warning not to use private baptism without great cause was expressed, '*that they procure not their children to be baptized at home in their houses. And when great need shall compel them so to do, then Baptism shall be administered on this fashion. First, let the lawful Minister, and them that be present call upon God, &c. . . And then, the child being named by some one that is present, the said lawful Minister shall dip it in water, or pour,*' &c.

The Service  
to be used in  
Private Bap-  
tism.

From this time, therefore, lay-baptism was distinctly disallowed by the Church of England; but still no precise service was marked out which the *lawful Minister* was to use in such hasty baptisms: any prayer for God's grace, with the Lord's Prayer, preceding the action of baptism, would suffice. At the period of the last revision

<sup>1</sup> Barlow, *Sum of the Conference*; Cardwell, *Conf.* p. 172.

<sup>2</sup> *Ibid.* p. 174.

(1661) every such *exercise of the gift* was regarded with disfavour; and the directions to the minister in these rubrics were brought into a more exact and reasonable shape.

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OF IN-  
FANTS.

The parents are exhorted not to defer the baptism of their infants beyond the first or second Sunday after their birth. And if *great necessity* arises that the infant must receive baptism at home, the minister of the parish (or in his absence any other lawful minister that can be procured) is thus to administer the rite. He is to say the Lord's Prayer, and so many of the collects from the Office of Public Baptism, as the time and present exigence will suffer. Immersion is not mentioned, because under the supposed circumstances the child is weak and in danger of death. After the baptism, the minister is to give thanks for the infant's regeneration and adoption, in the usual form after a public baptism. The particular collects which ought to be used before the act of baptism are not specified. In a very great emergency it is enough to say the Lord's Prayer<sup>1</sup>; but if possible the prayers in the Public Office which precede the Gospel, and the four short petitions for the child, with the prayer for the sanctification of the water, should also be used. The remainder of the Office will be used, when the child, if it do afterward live, shall be brought to church to be received into the congregation.

At that time, if the child has been baptized by any other lawful minister, the minister of the parish must examine by whom, and how it was done, lest anything essential to the sacrament should have been omitted; and then either certify to the congregation that all was

*Completion  
of the Ser-  
vice in the  
Church.*

*The Exami-  
nation  
whether Bap-  
tism has been  
rightly ad-  
ministered:*

<sup>1</sup> The Lord's Prayer is to be said first of all, and not after the baptism, as in the Public Office: it

is thus used as *the* Christian prayer, which is to be said, whatever else may remain unsaid.

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BAPTISM  
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FANTS.

*if by another  
lawful mi-  
nister;*

well done, and in due order, and so proceed with the introduction to the Gospel<sup>1</sup>; or if, through the uncertainty of the answers, 'it cannot appear that the child was baptized *with water, In the Name of the Father, and of the Son, and of the Holy Ghost* (which are essential parts of Baptism),' he must then use the Office of Public Baptism<sup>2</sup>, and administer the rite with the conditional

<sup>1</sup> This follows the order appointed in Hermann's *Consultation* (fol. 181): 'Of Baptism ministered to children as soon as they be born for danger of life.' 'The preachers shall allow the same in the congregation, using a lesson of the Holy Gospel and prayer after this sort. The pastor, when they be come which bring such an infant unto the Lord, shall first demand of them: Beloved in Christ, forasmuch as we be all born in sin, and the wrath of God, guilty of eternal death and damnation, and can by none other means get remission of sins, righteousness, and everlasting life, than through faith in Christ; and forasmuch as this infant is born subject to these evils, I mean of death, and the wrath of God, I ask of you whether he were offered to Christ, and planted in Him through baptism. If they answer that they so believe, he shall ask them further, by whom it was done, and who were present. And when they have named them, he shall ask him which by their relation baptized the child, if he be present, or other which then were present, whether the name of the Lord were called upon him, and prayer made for him. If they answer that they did so, he shall ask, how the child was baptized. If they then answer, in water, and with these words, I baptize thee in the name of the Father, the Son, and the Holy Ghost; he shall ask them last of all, whether they certainly know that they have rightly

used the Word of God; and if they answer, that they know and remember that they did so, let the pastor say this moreover: Forasmuch as, beloved in Christ, I hear that all things concerning the baptism of this infant have been done in the name of God and according to His institution, I pronounce in the name of Christ that ye have done well. For infants want the grace of God, which our Saviour denieth not unto them, whensoever it is asked for children, according to His Word...And to confirm this faith, and that we may stir up ourselves to thank the Lord for this his so great benefit ministered to this infant by baptism, let us hear out of the Gospel, how the Lord will have children brought unto Him, and how He will bounteously bless them, which be offered unto Him; Mark x.: And they brought children, &c.' The enquiry 'Whether they think the child to be lawfully and perfectly baptized?' was continued until the last revision.

<sup>2</sup> Comp. Hermann, *Consultation*, fol. 183: 'But if they which offer the infant cannot answer sufficiently to the said demands, so that they grant that they do not well know what they thought or did in baptizing, being sore troubled with the present danger, as it often chanceth, then omitting curious disputations, let the pastor judge such an infant not to be yet baptized, and let him do all those

form of words, 'If thou art not already baptized, *N. I* baptize thee, &c.'

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OF IN-  
FANTS.

If the minister of the parish himself baptized the child, he at once commences the service by certifying the fact to the congregation, and then proceeds with the introduction to the Gospel at the words, 'who being born in original sin, &c.'<sup>1</sup>

—  
if by the mi-  
nister of the  
parish ;

Since 1604, a *lawful minister* is the only substitute for the minister of the parish in the administration of Private Baptism ; hence there is another case to be considered ; viz. What is the minister to do, if he finds by the answer to the first question that the child has been baptized by a woman, or a layman, and yet finds that the sacrament has been otherwise administered correctly in its essentials. He cannot certify that *all is well done, and in due order* ; and he may not rebaptize the child, even with the hypothetical form. The most proper course appears to be, to remit such a case of irregular, though valid<sup>2</sup> baptism, until the period when the person may be

if by an un-  
authorised  
person

things which pertain to this ministration...which done, let him baptize the infant without condition...'

<sup>1</sup> The form in which the minister of the parish certifies his own act was added in 1661, according to Bp Cosin's scheme of amendments, 'I certify you, that according to the due and prescribed order &c. I baptized this child, who being born in original sin &c. *ut infra*;' referring to the remainder of the old form as a proper transition to the Gospel. But this direction was not given in the Prayer-Book, apparently because it was thought needless, since two forms of certification were provided as far as certain opening words were concerned, but only one ending, which is of course common to them both, as an introduction to what is to follow.

<sup>2</sup> Such a baptism is valid by the present law, so far as to require the burial of the child (Curteis, *Report*, '*Mastin v. Escott*'). Baptism by a lay member of the church is allowed in the Roman communion, as it was in the mediæval church (see the rubrics, above, p. 355), and in primitive times (see Bingham, *xvi. i. § 4*). But baptism by schismatics was held by some churchmen to be null and void in all cases, and was so treated by all, if any heresy was joined to the schism (Bingham, *xii. 5*). An attempt was made by the bishops in 1712 to pass a resolution of Convocation, affirming the validity of dissenters' baptism ; but the Lower House refused to take it into consideration, because 'the Catholic church, and the Anglican church



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OF INFANTS.

*The Service used in the Church, compared with the office of Public Baptism.*

confirmed, and thus by his own act testify his desire to be received into Christ's Church<sup>1</sup>.

The service is the same that is appointed for Public Baptism, with the necessary change of language to express that it follows, instead of preceding the act of baptism. And the comparison of these expressions in the several offices will shew the meaning which is intended to be conveyed concerning the benefits of this sacrament. Thus, in the certification that baptism has been rightly administered, it is said of the child:—'who being born in original sin, and in the wrath of God, is now, by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life.' In the address after the Gospel:—'Doubt ye not, therefore, but earnestly believe, that he hath likewise favourably received this present infant; that he hath embraced him with the arms of his mercy; and (as he hath promised in his Holy Word) will give<sup>2</sup> unto him the blessing

in particular, had hitherto avoided any synodical determination on the subject; and that the inconveniences attending such a determination would outweigh the conveniences proposed by it, especially at a time when the authority of the Christian priesthood and the succession in the ministry were openly denied, or undervalued.' See Lathbury, *Hist. of Convoc.* pp. 419 sqq.; Bulley, *Tabular View*, pp. 264 sq.

<sup>1</sup> 'No doubt recourse should be had in this and all parallel cases to that general direction which is given in the last clause of the Preface concerning the Service of the Church; where it is said, that 'all points of doubt, arising from the want or from the obscurity of rubrics, must be referred to the bishop; and if he determine them not, to the archbishop.' And as

this is the only regular and safe method, so I am inclined to believe it was the real design of our revisors, that this particular point of lay-baptism should not receive any public resolution in the office, much less be left to the private determination of the officiating minister, but be subjected to the examination, judgment, and final decision of the ordinary of the diocese.' Sharp, *Charges*, p. 42.

<sup>2</sup> Before King James's revision (1604) this was expressed, 'that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting kingdom.' Nothing more seems to have been originally meant than 'hath given to him a title to the blessing of eternal life, and made him partaker in a right to the enjoyment of his everlasting kingdom.' However



of eternal life, and make him partaker of his everlasting kingdom.' In the thanksgiving after the Lord's Prayer: 'Give thy Holy Spirit to this infant, that he, *being born again, and being made* an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise,' &c. And in the address after the reception into the congregation it is said,— 'that this child is *by Baptism regenerate, and grafted* into the body of Christ's Church.' The change of circumstance will also account for the different position of the Lord's Prayer, which, in the Public Office, is placed before the thanksgiving for the grace of baptism which has just been received; but, in this Office, comes before the thanksgiving which closes the Exhortation upon the words of the Gospel. The child having been baptized, this becomes in fact the thanksgiving for the grace of baptism previously received, and which is therefore preceded by the Lord's Prayer<sup>1</sup>: and the second thanksgiving, which follows the signing with the cross, is in this Office a thanksgiving for the child's reception into the congregation. The examination of the sponsors is retained in the same terms in which it ordinarily precedes baptism: for, if the child lives, it is fit that the rule of the Church should not be broken by reason of the charitable action of administering the rite when there seemed to be no need of any to undertake for the future behaviour and training of the child. After the concluding exhortation to the Godfathers and Godmothers,

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Position of  
the Lord's  
Prayer.

the words were understood in their plain meaning, as if referring to actual possession; which is more than the heirship, which is declared in the Catechism to belong to baptized children: 'wherein I was made a member of Christ, the child

of God, and an inheritor of the kingdom of heaven.' Laurence, *Bampt. Lect.* p. 181.

<sup>1</sup> In the American Prayer-Book, the Lord's Prayer is placed as it is in our own, but the Thanksgiving that follows it is omitted.

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ending with the words,—‘daily proceeding in all virtue and godliness of living,’ followed in the Prayer-Books previously to the last revision,—‘&c. *As in Public Baptism,*’ or ‘*And so forth, as in Public Baptism.*’ This was omitted in 1661, apparently with the intention of placing here the Address about Confirmation, which was added to the Office of Public Baptism. It was overlooked, however, and the rubric does not supply any direction: but according to its manifest intention, the Address should be added in this place<sup>1</sup>.

SECT. III.—*The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves.*

This Office was added at the last revision of the Prayer-Book in 1661: the composition being attributed to Dr George Griffith, bishop of St Asaph. The want of such an Office was felt at that time owing to the growth of Anti-Pædobaptism and the general neglect of the ordinances of the Church during the rebellion. It is now used on the occasion of the Baptism of converts from heathenism or judaism by our missionaries, and of persons who have not been baptized in infancy through the carelessness or

<sup>1</sup> The address about Confirmation is placed here, as in the office of Public Baptism, in the American Prayer-Book. The following direction is also given: ‘*If Infant Baptism, and the receiving of infants baptized in private, are to be at the same time, the minister may make the Questions to the Sponsors, and the succeeding Prayers, serve for both. And again, after the Immersion, or the pouring of Water, and the receiving into the Church, the Minister may use the remainder of the Service for both.*’ This is an attempt to solve a difficulty which

must occur to the minister of a parish; whether it is possible with any propriety to unite the two baptismal offices for infants. The common mode of using the office of public baptism, and receiving the privately baptized child amongst the others into the congregation, is unsatisfactory, since it is hardly possible to avoid the appearance at least of praying for the future regeneration of a regenerate child, or to disentangle the clauses in the part of the service preceding the baptism, which cannot be applied to the child who has already been baptized.

perverse notions of their parents<sup>1</sup>. A rite of this nature is therefore seldom administered in a Christian country; and whenever it is called for, it is an occasion of peculiar solemnity.

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OF  
ADULTS.

The rubric directs not only the examination of the candidate, but that *timely notice shall be given to the bishop<sup>2</sup>, or whom he shall appoint for that purpose, a week before at the least*, to secure a due preparation, and instruction in the principles of the Christian religion. The catechumen is also exhorted to prepare himself *with prayers and fasting for the receiving of this Holy Sacrament*, according to the rule of the primitive Church<sup>3</sup>. The Service is formed upon that for the Baptism of Infants, with many changes, however, which adapt it to the different circumstances of the persons who are to be baptized. The Gospel is taken from our Saviour's discourse with Nicodemus concerning the necessity of a new birth of water and of the Spirit; and the exhortation that follows it treats of repentance in connexion with baptism. Moreover, since the catechumens are able to

*The preparation of a Catechumen for Baptism.*

*Variations of the Service from that for Infant Baptism.*

<sup>1</sup> Cases will occur in which it may seem doubtful whether this Office, or that for the Baptism of Infants should be used. The rubric at the end of this Office directs the use of the latter for the baptism of persons before they come to years of discretion to answer for themselves. And Confirmation and Communion should immediately follow the baptism of an adult. Hence the office for the Baptism of Infants should be used for all persons who are not fitted either by age or intelligence for Confirmation, *changing the word infant for child or person, as occasion requireth*.

<sup>2</sup> This rubric is altered in the American Prayer-Book to suit the actual practice in such cases: '*timely*

*notice shall be given to the minister, that so due care may be taken, &c.*'

<sup>3</sup> Justin. Mart. *Apol.* c. 79, p. 93: 'Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται, εὐχεσθὰ τε καὶ αὐτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προσημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συννηστεύοντων αὐτοῖς. ἔπειτα ἄγονται ὑφ' ἡμῶν ἐνθα ὕδωρ ἐστὶ, κ.τ.λ. Concil. Carthag. IV. (398), seu *Statuta Ecclesie Antiqua*, can. 85: 'Baptizandi nomen suum dent, et diu abstinentia vini et carnis, ac manus impositione crebro examinati baptismum percipiant.' Mansi, III. 958. See Guericke, *Manual*, p. 225.

make in their own persons the Christian profession of faith and obedience, the demands are addressed to them. Godfathers and Godmothers are required to be present, but only as chosen witnesses of their profession<sup>1</sup>, with the further duty of putting them in remembrance of their vow, and calling upon them 'to use all diligence to be rightly instructed in God's holy Word<sup>2</sup>'. The concluding exhortation warns the newly baptized, that as they are 'made the children of God and of the light by faith in Jesus Christ,' it is their part and duty 'to walk answerably to their Christian calling, and as becometh the children of light<sup>3</sup>'.

<sup>1</sup> 1 Tim. vi. 12; Guericke, p. 227.

<sup>2</sup> 'Shortly before their admission to the rite itself, the *competentes* received all necessary instruction on the nature of Baptism and of the Lord's Supper; but a more detailed teaching on these subjects (such as has come down to us in St Cyril's *κατηχήσεις μυσταγωγικαί*) was reserved until after their admission to baptism and their first communion.' Guericke, pp. 229 sq. See Cyril. Hierosol. *Catech.* XVIII. §§ 32, 33, pp. 224 sq. ed. Par. 1631.

<sup>3</sup> The American Prayer-Book adds the following rubrics: 'Whereas necessity may require the baptizing of adults in private houses in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where

*the sacrament is to be performed. And in the exhortation, Well-beloved, &c. instead of these words, come hither desiring, shall be inserted this word, desirous.'* 'If there be occasion for the Office of Infant Baptism and that of Adults at the same time, the Minister shall use the exhortation and one of the prayers next following in the Office for Adults; only in the exhortation and prayer, after the words, these Persons, and these thy servants, adding, and these Infants. Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the immersion, or the pouring of water, the prayer shall be as in this service; only after the words, these Persons, shall be added, and these Infants. After which the remaining part of each service shall be used; first that for Adults, and lastly that for Infants.'

## CHAPTER V.

### *The Occasional Offices.*

#### SECT. I. *The Catechism.*

PREVIOUSLY to 1661 the Catechism was inserted in the Order of Confirmation. The title in the Prayer-Books of Edward VI. and Elizabeth was, *Confirmation, wherein is contained a Catechism for Children*; and in 1604, *The Order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following*; with a further title to the Catechism itself, *that is to say, An Instruction to be learned of every Child, before he be brought to be confirmed by the Bishop*.

The insertion in the Prayer-Book of such an authorized exposition of the elements of the Christian faith and practice, belongs to the Reformation<sup>1</sup>. English versions and expositions of the Lord's Prayer and Creed had existed in early times<sup>2</sup>. But immediately before the Reformation, it appears that these elements were by no means generally known. The origin of our rubrics about catechising may be referred to the Injunctions issued in 1536 and 1538<sup>3</sup>, which ordered the curates to teach the

*Catechizing  
ordered be-  
fore the  
Reformation.*

<sup>1</sup> The idea is probably due to Hermann's *Consultation*, where, after Baptism follows (fol. 183), 'Of the Confirmation of children baptized: and solemn profession of their faith in Christ, and of their obedience to be shewed to Christ, and to His congregation;' and a catechism is inserted in this

order of Confirmation, to be recited as the public confession of those who come to be confirmed. No part, however, of our Catechism was borrowed from this source.

<sup>2</sup> See above, p. 11.

<sup>3</sup> Strype, *Eccl. Mem. Hen. VIII.* i. 42.



THE CATE-  
CHISM.

*The Cate-  
chism placed  
in the first  
Prayer-  
Book.*

people the Lord's Prayer, the Creed, and the Ten Commandments, sentence by sentence, on Sundays and holy-days, and to make all persons recite them when they came to confession<sup>1</sup>. And when the great hindrance to reformation was removed by the death of Henry, the instruction of the young and the ignorant was among the first particulars to which the advisers of Edward directed their efforts, in the Injunctions of 1547<sup>2</sup>: and as soon as a Book of Service was prepared, a Catechism was placed in it, that the exposition of these Christian elements might not depend on the care or ability of the curates. This manual still remains in our Prayer-Book, with only a few verbal alterations<sup>3</sup>, and the addition of an explanation of

<sup>1</sup> Burnet, *Hist. Ref.* IV. p. 101, ed. Nares (Records, Bk. III. No. xi.) 'Item; That ye shall every Sunday and holy-day through the year openly and plainly recite to your parishioners, twice or thrice together, or oftener, if need require, one partle or sentence of the Paternoster, or Creed, in English, to the intent they may learn the same by heart: and so from day to day to give them one little lesson or sentence of the same, till they have learned the whole Paternoster and Creed in English, by rote. And as they be taught every sentence of the same by rote, ye shall expound and declare the understanding of the same unto them, exhorting all parents and householders to teach their children and servants the same, as they are bound in conscience to do. And that done, ye shall declare unto them the Ten Commandments, one by one, every Sunday and holy-day, till they be likewise perfect in the same. Item; That ye shall in Confessions every Lent examine every person that cometh to confession unto you, whether they can

recite the Articles of our Faith, and the Paternoster in English, and hear them say the same particularly...' Cf. can. LIX. (1604).

<sup>2</sup> Cardwell. *Doc. Ann.* pp. 7, 25: 'Whether they have not diligently taught upon the Sundays and holy-days their parishioners, and specially the youth, their Paternoster, the Articles of our Faith, and the Ten Commandments in English; and whether they have expounded and declared the understanding of the same.'

<sup>3</sup> The third answer was thus expressed:—'that I should forsake the devil, and all his works and pomps, the vanities of the wicked world...' The preface to the Commandments was added in 1552, and the Commandments were then given at length, which had before been in a very curtailed form, nearly as they had been in Henry's Primer (1545, ed. Burton, p. 460). In 1661, the words,—'the King and all that are put in authority under him,'—were substituted for—'the King and his Ministers,' (in the American Prayer-Book it is,—'the civil authority'): and in

the Sacraments in 1604. The composition of this latter part is generally attributed to Bishop Overall<sup>1</sup>, who was the prolocutor of the Convocation, and at that time dean of St Paul's. It was added by royal authority, 'by way of explanation<sup>2</sup>,' in compliance with the wish which the Puritans had expressed at the Conference at Hampton-Court<sup>3</sup>; and with two emendations<sup>4</sup> was afterwards confirmed by Convocation and Parliament in 1661.

THE CATE-  
CHISM.

An intention was formed in the time of Edward and Elizabeth to have also another authorized catechism, for the instruction of more advanced students, and especially those in public schools, touching the grounds of the Christian religion. The original of this work is ascribed to Poynt<sup>5</sup>,

A larger  
Catechism.

Poynt's  
Catechism.

1552, the word '*child*' was substituted for '*son*' in the address before the Lord's Prayer.

<sup>1</sup> His production has in some respects a very Latin air, suggesting the idea that he was either translating from a formulary in that language, or had made his own original draft in Latin. The definition of the word '*sacrament*' will furnish illustrations of this remark.

<sup>2</sup> See above, pp. 86 sq.

<sup>3</sup> 'Dr Reinolds complained that the catechism in the Common Prayer-Book was too brief; for which one by Master Nowel late dean of Paul's, was added, and that too long for young novices to learn by heart: requested therefore that one uniform catechism might be made, which, and none other, might be generally received: it was demanded of him whether, if to the short catechism in the Communion-Book something were added for the doctrine of the sacrament, it would not serve? His Majesty thought the doctor's request very reasonable: but yet so,

that he would have a catechism in the fewest and plainest affirmative terms that may be: taxing withal the number of ignorant catechisms set out in Scotland, by every one that was the son of a good man...' Barlow's *Sum of the Conference*; Cardwell, *Conf.* p. 187.

<sup>4</sup> 'What is the outward visible sign or form in Baptism? *Answer* (1604): Water; wherein the person baptized is dipped, or sprinkled with it, In the name, &c.' 'Why then are infants baptized, when by reason of their tender age they cannot perform them? *Answer* (1604): Yes; they do perform them by their Sureties, who promise and vow them both in their names: which when they come to age themselves are bound to perform.' See the Presbyterian exceptions to the Catechism, at the Savoy Conference; above, pp. 121 sq.

<sup>5</sup> Orig. Lett. (Park. Soc.) LXXI. *Cheke to Bullinger*, June 7, 1553; 'Nuper etiam J. Wintoniensis episcopi catechismum auctoritate sua scholis commendavit, et articulos synodi Londinensis promulgavit...'

THE CATE-  
CHISM.

who was bishop of Winchester during Gardiner's deprivation. It was published in Latin and in English<sup>1</sup>, in 1553, and is supposed to have had the approval both of Cranmer<sup>2</sup>, and also of the Convocation which sanctioned the Articles in 1552.<sup>3</sup> It seems, however, that this was not considered quite satisfactory; nor was it able to supplant the many similar compilations of the foreign reformers<sup>4</sup>, which were adopted by many teachers, and occasioned much complaint as to the want of a uniform system of religious instruction. Hence it was agreed by the bishops in 1561, that besides the catechism for

<sup>1</sup> Reprinted in Bp Randolph's *Enchiridion Theologicum*. Both the English and Latin editions are reprinted in *Liturgies, &c. of Edw. VI.* (Park. Soc.)

<sup>2</sup> 'When there was presented unto us, to be perused, a short and plain order of catechism written by a certain godly and learned man: we committed the debating and diligent examination thereof to certain bishops, and other learned men, whose judgment we have in great estimation.' K. Edward's Injunction, authorizing the use of this catechism.

<sup>3</sup> It appears that a licence for printing the work was granted in September, 1552: see Lathbury, *Hist. of Convoc.* p. 145. When it was published, in 1553, the Articles of the preceding year were appended to each edition; and also a few prayers at the end of the English edition. The title was:—'*A short Catechism, or plain instruction, containing the sum of Christian learning, set forth by the King's majesty's authority, for all School-masters to teach. To this Catechism are adjoined the Articles agreed upon by the Bishops and other learned and godly men, in the last convocation at London in the year*

*of our Lord MDLII. for to root out the discord of opinions, and stablish the agreement of true religion: Likewise published by the King's Majesty's authority.*' The Latin title was:—'*Catechismus brevis, Christianæ disciplinæ summam continens &c.*' It appears that this mention of the Convocation on the title-page, though belonging only to the Articles, led to the assertion of Weston, the prolocutor of Q. Mary's Convocation, that this *pestiferous and heretical Catechism*, as he called it, was foisted fraudulently upon the synod, never having been authorised by the Convocation. See Lathbury, p. 144, and Hardwick's *Hist. of the Articles*, pp. 108 sq.

<sup>4</sup> The Catechism of Erasmus (1547), ordered to be used in Winchester College and elsewhere: the smaller and larger catechisms of Calvin (1538 and 1545), that of Oecolampadius (1545), Leo Judas (1553), and more especially Bullinger (1559). Even in 1578, when the exclusive use of Nowell's Catechisms had been enjoined in the canons of 1571, those of Calvin, Bullinger, and others, were still ordered by statute to be used in the University of Oxford. See Cardwell, *Doc. Ann.* i. p. 300, note.

children which were to be confirmed, another somewhat longer should be devised for communicants<sup>1</sup>, and a third in Latin, for schools<sup>2</sup>. It is probable that at this time Dean Nowell was employed upon such a catechism, taking Poyntet's as his ground-work; so that it was completed before the meeting of Convocation<sup>3</sup> (Nov. 11, 1562), by which it was approved, and amended, but not formally sanctioned, apparently because it was treated as part of a larger design, which was not realized<sup>4</sup>. The Catechism therefore remained unpublished until 1570, when it was printed at the request of the archbishops, and appeared in several forms, in Latin and in English<sup>5</sup>.

THE CATE-  
CHISM.

Nowell's  
Catechism

## SECT. II. *The Order of Confirmation.*

Some of the following Offices, or ecclesiastical ordinances, have been magnified into proper sacraments by

<sup>1</sup> Visitation Articles (1559) § 12, 'Whether they have admonished their parishioners that they ought not to presume to receive the sacrament of the body and blood of Christ, before they can say perfectly the Lord's Prayer, the Articles of the Faith, and the Ten Commandments in English.' Cardwell, *Doc. Ann.* i. p. 244.

<sup>2</sup> Cardwell, *ibid.* p. 299.

<sup>3</sup> 'General notes of matters to be moved by the clergy in the next Parliament and Synod.... A Catechism is to be set forth in Latin; which is already done by Mr Dean of Paul's, and wanteth only viewing.' Strype, *Annals*, ch. 27.

<sup>4</sup> This was to publish Nowell's Catechism, the Articles, and Jewell's Apology, in one book 'by common consent to be authorized, as containing true doctrine, and enjoined to be taught to the youth in the

universities and grammar-schools throughout the realm.' *Ibid.*

<sup>5</sup> The *larger Catechism*, in Latin, intended to be used in places of liberal education, is reprinted in Bp. Randolph's *Enchirid. Theolog.* Its title is, 'Catechismus, sive prima institutio, disciplinaque pietatis Christianæ, latine explicata.' In the same year it was translated into English by Norton. Also an abridgment of it, called the *Shorter*, or the *Middle Catechism*, was prepared by Nowell for the use of schools. He also published a third, called the *Smaller Catechism*, differing but slightly from that in the Book of Common Prayer. It is probable that Overall abridged the questions and answers on the sacraments from this catechism. See Churton's *Life of Nowell*, pp. 183 sq. Lathbury, *Hist. of Convoc.* pp. 167 sq.



## CONFIRMATION.

*Impositi  
of hands.*

the Romish Church<sup>1</sup>. They may indeed be so called, in the language of the ancients, who applied the word to any religious ceremony<sup>2</sup>. But in the restricted signification defined in the Catechism, only Baptism and the Lord's Supper can be correctly and really sacraments<sup>3</sup>.

The custom of blessing with the outward sign of imposition of hands is most ancient. In the Christian Church it was used after the Apostolical practice<sup>4</sup>, upon the newly baptized, and was at first the conclusion of the ministration of baptism. Subsequently to the 2nd and 3rd centuries, the anointing with chrism has been joined with it; and the rite has been reserved, in the Western Church<sup>5</sup>, as the peculiar function of the bishop, administered immediately after baptism, if a bishop were present, and in other cases during a diocesan visitation<sup>6</sup>.

The following is the Office for Confirmation in the Sarum Pontifical<sup>7</sup>:

*The Mediæ-  
val Office.*

*Confirmatio puerorum et aliorum baptizatorum.*

*In primis dicat episcopus:* Adjutorium nostrum<sup>8</sup>. Dominus vobiscum. Oremus. Oratio. Omnipotens sempiterne Deus, qui regenerare dignatus es hunc famulum tuum, *vel* hos famulos

<sup>1</sup> *Concil. Trident.* Sess. VII. can. 1: 'Si quis dixerit, Sacramenta novæ legis non fuisse omnia a Jesu Christo Domino nostro instituta; aut esse plura vel pauciora quam septem, videlicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem, et Matrimonium; aut etiam aliquod horum septem non esse vere et proprie Sacramentum; anathema sit.'

<sup>2</sup> Bingham, *Antiq.* XII. 1, § 4. Hence some made two, and some three sacraments in connexion with baptism,—the washing, the unction, and the imposition of hands.

<sup>3</sup> See Hooker, *Eccl. Pol.* Bk. v.

ch. 50.

<sup>4</sup> Acts viii. 16, 17.

<sup>5</sup> 'In regard to Confirmation, the Greek Church differs from the Roman, (1) in not employing the imposition of hands; (2) in allowing every priest as well as the bishop to confirm; (3) in administering it immediately after baptism.' Guericke, *Manual*, p. 234, *note*.

<sup>6</sup> Guericke, pp. 233 sq. Cf. can. LX. (1604).

<sup>7</sup> Maskell, *Mon. Rit.* I. pp. 34 sq.

<sup>8</sup> Mr. Palmer gives also our second couplet from a Sarum Manual (*Rouen*, 1543), 'Sit nomen Domini benedictum. Ex hoc nunc et usque in sæculum.'



tuos, ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum: immitte in eos septiformem Spiritum, Sanctum Paraclitum, de cœlis. Amen. Spiritum sapientiæ et intellectus. Amen. Spiritum scientiæ et pietatis<sup>1</sup>. Amen. Spiritum consilii et fortitudinis. + Amen. Et adimple eos Spiritu timoris Domini. + Amen. Et consigna eos signo sanctæ crucis + confirma eos chrismate salutis in vitam propitius æternam. Amen.

*Tunc inquisito nomine cujuslibet et pollice chrismate uncto, pontifex faciat crucem in singulorum fronte, dicens: Signo te N. signo crucis + et confirmo te chrismate salutis. In nomine Patris, et Fi+lii, et Spiritus Sancti. Amen.*

*Sequatur psalmus. Ecce sic benedicetur homo qui timet Dominum. Benedicat tibi Dominus ex Syon, ut videas bona Jerusalem omnibus diebus vitæ tuæ. Gloria Patri. Sicut erat. Vers. Emitte Spiritum tuum et creabuntur. Resp. Et renobis faciem terræ. Pax tibi. Oremus.*

*Oratio. Deus, qui apostolis tuis Sanctum dedisti Spiritum, quique per eos eorum successoribus cæterisque fidelibus tradendum esse voluisti: respice propitius ad nostræ humanitatis famulatum: et præsta ut horum corda quorum frontes sacrosancto chrismate delinivimus, et signo sanctæ crucis consignavimus, idem Spiritus Sanctus adveniens templum gloriæ suæ dignanter inhabitando perficiat. Per Dominum: in unitate ejusdem.*

Benedicat vos omnipotens Deus: Pa+ter, et Fi+lius, et Spiritus + Sanctus. Amen.

*Et si ejus ætas id deposcat communicat eum episcopus, dicens: Corpus Domini nostri Jesu Christi custodiat corpus tuum et animam tuam in vitam æternam. Amen.*

*Hoc facto injungatur ab aliquo sacerdote quod compadres et commatres orent aliquod certum pro statu domini Episcopi, et pro animabus patris et matris, et pro animabus omnium fidelium defunctorum, et quod tertia die vadant cum pueris ad ecclesiam ad chrismalia<sup>2</sup> deponenda, et sic recedant in nomine Domini.*

<sup>1</sup> This word is added to the gifts of the Spirit, enumerated in Isa. xi. 2, to make the number seven. The prayer is of great antiquity: probably much older than the

Sacramentary of Gelasius (494).

<sup>2</sup> 'The *chrismalia* were the linen bands tied across the foreheads of the newly-confirmed,' Maskell, p. 36, *note*.

## CONFIRMATION.

In the first English Prayer-Book the order of the old service was very much retained, omitting, however, the use of chrism. After the versicles and the first prayer, it proceeded thus :

*Ceremonies  
of Confirmation.  
(1549).*

‘*Minister.* Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strength them with the inward unction of thy Holy Ghost, mercifully unto everlasting life. Amen. *Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying, N. I sign thee with the sign of the cross, and lay my hand upon thee: In the name of the Father, &c. And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then shall he say, The peace of the Lord abide with you. Answer. And with thy spirit.*’

This was omitted at the revision in 1552, and our present benedictional prayer was inserted, ‘Defend, O Lord, this child with thy heavenly grace,’ &c.

The Collect, ‘Almighty and everlasting God, who makest us,’ &c. was composed in 1549, from the collect which preceded the laying on of hands in Archbishop Hermann’s Order of Confirmation<sup>1</sup>.

*The present  
Office.*

The Service was brought into its present form at the last revision in 1661. Being separated from the Catechism, its title was: ‘The Order of Confirmation, or laying on of hands upon them that are baptized, *and come to*

<sup>1</sup> ‘Almighty and merciful God, heavenly Father, which only workest in us to will and to perform the things that please thee, and be good indeed; we beseech thee for these children.....Increase in them the gift of thy Spirit, that ever going forward in the knowledge and obedience of thy Gospel, in thy congregation, they may continue to the end.....So give these children

the thing that we pray thee for, through thy Son Christ, that when we shall now lay our hands upon them in thy name, and shall certify them by this sign that thy fatherly hand shall be ever stretched forth upon them, and that they shall never want thy Holy Spirit to keep, lead, and govern them in the way of health...’ Hermann’s *Consultation*, fol. 191.

*years of discretion,*' instead of the words (1604), '*and able to render an account of their faith according to the Catechism following.*' What had previously been an explanatory rubric before the Catechism, was turned into a preface to be read at the opening of the service of Confirmation: and instead of questions from the Catechism<sup>1</sup>, the solemn demand of personal acknowledgement of the baptismal vow is addressed to the candidates, to be answered by each one for himself. The whole service is to be said by the bishop, except only the preface. The Lord's Prayer was at the same time inserted after the action of laying on of hands; and also the collect, 'O Almighty Lord,' &c., before the concluding blessing.

Confirmation occupies an important position in the economy of the Church, which is pointed out in the last rubric<sup>2</sup>, that it is the admission to full communion. Baptism is administered to infants through the faith and charity of others: but knowledge at least of the elements

*Meaning of the rite.*

<sup>1</sup> Before this revision a rubric had directed the curate of every parish, in sending the names of the children to the bishop, to specify which of them could say *the Articles of the Faith, the Lord's Prayer, and the Ten Commandments*, and also *how many of them could answer to the other questions contained in this Catechism.* In Hermann's *Consultation* (fol. 186), the parish priests are directed, certain days before the coming of the visitors, 'to prepare the children, whom they purpose to offer to Confirmation, to make their confession of faith, and profession of Christian communion and obedience decently and seemly, which must be done of them after this sort.' Then follows a long catechism; and then (fol. 190),—'After that one of the children hath rehearsed a full confession of

his faith, and hath professed the obedience of Christ before the whole congregation, it shall be sufficient to propound questions to the other children after this sort: Dost thou also, my son, believe and confess, &c. Here it shall suffice, that every one answer thus for himself: I believe and confess the same, and yield up myself to Christ, and his congregation, trusting in the grace and help of our Lord and Saviour Jesus Christ.'

<sup>2</sup> This is taken from the rubric in the *Sarum Manual, Ritus Baptiz.* Maskell, p. 31: 'Item nullus debet admitti ad sacramentum corporis et sanguinis Christi Jesu extra mortis articulum, nisi fuerit confirmatus, vel a receptione sacramenti confirmationis fuerit rationaliter impeditus.'

CONFIR-  
MATION.

of Christian truth, and an intelligent promise of Christian obedience, is required in those who come to the Lord's Supper. At the age which is now generally fixed upon for this ordinance, more information is required than the mere ability to repeat the Catechism. This is left to the discretion of the curate, who is to present to the bishop *such persons within his parish as he shall think fit*: the earlier rubric, however, may still be received, so far as to point out the least amount of knowledge which the curate can accept in a candidate for Confirmation. Other qualities, in the absence of higher knowledge, must be sought in a desire to be admitted to the Holy Communion.

### SECT. III. *The Form of Solemnization of Matrimony.*

There is no doubt that marriage has been solemnized with religious rites from the earliest times of the Christian Church<sup>1</sup>. Being also an occasion of rejoicing, it was forbidden in the 4th century, together with other festivities, during the solemn fast of Lent<sup>2</sup>; and in the 11th century, at many other seasons also<sup>3</sup>. The only seasons now prohibited, not indeed by law, but by custom and propriety, are Lent and any occasion of a public fast<sup>4</sup>.

Marriages  
forbidden at  
certain sea-  
sons.

<sup>1</sup> Tertull. *ad Uxor.* II. 8, *Opp.* p. 191: 'Unde sufficimus ad enarrandam felicitatem ejus matrimonii quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio, angeli renuntiant, Pater nato habet?' See Bingham, *Antiq.* XXII. 4; Guericke, p. 271.

<sup>2</sup> *Concil. Laodicen.* (circ. 364) can. 52: 'Ὅτι οὐ δεῖ ἐν τεσσαρακοστῇ γάμους ἢ γενέθλια ἐπιτελεῖν' Mansi, II. 571. Bingham, XXII. 2, § 14.

<sup>3</sup> Between Advent and the octave of Epiphany, and between Septuagesima and the octave of

Easter; during fourteen days before the Feast of St. John Baptist, during the fasts of the Four Seasons, and on all vigils: *Concil. Sa-legendunst.* (Selengsted in Franconia, 1022) can. 3; Mansi, XIX. 397.

<sup>4</sup> The following clause was proposed to the Convocation (1661), but was not inserted in the Prayer-Book:—'By the ecclesiastical laws of this realm there be some times in the year wherein marriages are not usually solemnized, as from Advent Sunday until eight days after the Epiphany; from Septuagesima Sunday until eight days



The rubrics of the publication of banns<sup>1</sup>, in the earlier Prayer-Books, directed that they should be *asked three several Sundays or holy-days in the time of service, the people being present, after the accustomed manner*<sup>2</sup>. In 1661, the *time of service* was explained to be *immediately before the sentences of the Offertory*<sup>3</sup>; and the form was also provided in which it should be done.

after Easter; from Rogation Sunday until Trinity Sunday.' See Cardwell, *Synodalia*, I. pp. 133 sq. note.

<sup>1</sup> So called from a barbarous Latin word, signifying an edict, or proclamation. '*Bannum* trino significatu ut plurimum accipitur: ac primo quidem pro edicto publico, rursum pro muleta judiciaria, tertio denique pro districtu ac jurisdictione.' Du Cange, *Gloss*.

<sup>2</sup> 'Non fidabit sacerdos nec consentiet ad fidationem inter virum et mulierem ante tertium dictum bannorum. Debet enim sacerdos banna in facie ecclesiæ infra missarum solemnias cum major populi adfuerit multitudo, per tres dies solemnes et disjunctas, interrogare: ita ut inter unumquemque diem solemnem cadat ad minus una dies ferialis... Et si contrahentes diversarum sint parochiarum, tunc in utraque ecclesia parochiarum illarum sunt banna interroganda.' Manual. Sar. *Ordo ad faciendum Sponsalia*: Maskell, *Mon. Rit.* I. p. 44.

<sup>3</sup> This rubric has been generally supposed to be set aside by the Marriage Acts (26 Geo. II. c. 33, and 4 Geo. IV. c. 76), which say:—'The said banns shall be published upon three Sundays preceding the solemnization of marriage, during the time of Morning Service, or of the Evening Service if there be no Morning Service in such church or chapel on any of those Sundays, immediately after the Second Lesson.' The rubric

does not provide for any publication of banns but during the Communion Office, or that part of it which is directed to be said after the Litany: so that banns could not be asked at all in churches where there was no Morning Service. This is remedied by the Act, which allows a publication under such circumstances in the afternoon, and specifies the most public time *in that service* in which it must be done. The intention of the law is satisfied by the usual publication after the second lesson in the Morning Service. But if the Morning Prayers were said at an earlier hour, and the Litany and the Communion Office formed the principal or midday service, then surely the banns *must* be asked *in that service, and before the Offertory sentences*.

Notice of the names and places of abode of the parties may be required to be given to the minister seven days before the first publication of the banns: Stat. 26 Geo. II. c. 33, s. 2. See Hook, *Ch. Dict.* art. BANNS OF MARRIAGE. The American rubric is of necessity in different terms:—'*The laws respecting Matrimony, whether by publishing the Banns in churches, or by License, being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract between the parties. And when the Banns are published, it shall be in the following form. I publish &c.*'



MATRI-  
MONY.

The commencement of the service is taken from the Sarum Manual<sup>1</sup>:

*In primis statuatur vir et mulier ante ostium ecclesiæ coram Deo, sacerdote, et populo<sup>2</sup>, vir a dextris mulieris, et mulier a sinistris viri<sup>3</sup>.*

*Tunc interroget sacerdos banna dicens in lingua materna sub hac forma :*

Ecce convenimus huc, fratres, coram Deo, et angelis, et omnibus sanctis ejus, in facie ecclesiæ, ad conjungendum duo corpora, scilicet hujus viri et hujus mulieris, *Hic respiciat sacerdos personas suas*, ut a modo sint una caro et duæ animæ in fide et in lege Dei, ad promerendam simul vitam æternam quicquid ante hoc fecerint. Admoneo igitur vos omnes, ut si quis ex vobis qui aliquid dicere sciat quare isti adolescentes legitime contrahere non possint, modo confiteatur.

*Eadem admonitio fiat ad virum et ad mulierem, ut si quid ab illis occulte actum fuerit, vel si quid devoverint, vel alio modo de se noverint quare legitime contrahere non possint, tunc confiteantur<sup>4</sup>...* *Si vero aliquis impedimentum aliquod proponere voluerit, et ad hoc probandum cautionem præstiterit<sup>5</sup>, differantur sponsalia quousque rei veritas cognoscatur.*

The addresses, which were placed in 1549 at the beginning and end of the service, are in accordance with

<sup>1</sup> *Ordo ad faciendum Sponsalia*; Maskell, *Mon. Rit.* i. pp. 42 sqq.

<sup>2</sup> The direction that their *friends and neighbours* should be present comes from the form of service in Hermann's *Consultation* (fol. 241): 'Wherefore they shall endeavour themselves to bring very many with them unto the holy assembly ...for the prayers of many are godly desired.' The American rubric directs the parties to come into the body of the church, or to be 'ready in some proper house, with their friends and neighbours.'

<sup>3</sup> This direction about the position of the parties was added to the English rubric in 1661.

<sup>4</sup> The York Manual gives the

English form:—'Also I charge you both, and either by yourself, as ye will answer before God at the day of doom, that if there be any thing done privily or openly between yourself: or that ye know any lawful letting why that ye may not be wedded together at this time: Say it now, or we do any more to this matter.' Maskell, i. p. 43, note.

<sup>5</sup> The American rubric directs that 'the Minister, if he shall have reason to doubt of the lawfulness of the proposed marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the minister shall say &c.'

the practice of the reformers throughout our offices, of providing instruction for the people in the meaning of the services in which they were to join. Hence the above short and final bidding of the banns was lengthened into an address on the institution and religious use of matrimony<sup>1</sup>.

The espousals<sup>2</sup> follow in the ancient order :

MATRI-  
MONY.

*Postea dicat sacerdos ad virum cunctis audientibus in lingua materna sic: N. Vis habere hanc mulierem in sponsam, eam diligere, honorare, tenere, et custodire sanam et infirmam, sicut sponsus debet sponsam; et omnes alias propter eam dimittere, et illi soli adhærere quamdiu vita utriusque vestrum duraverit? Respondeat vir: Volo.*

The Espous-  
als.

*Item dicat sacerdos ad mulierem hoc modo: N. Vis habere hunc virum in sponsum, et ei obedire et servire; et eum diligere, honorare, ac custodire sanum et infirmum sicut sponsa debet sponsum; et omnes alios propter eum dimittere, et illi soli adhærere quamdiu vita utriusque vestrum duraverit? Respondeat mulier: Volo.*

*Deinde<sup>3</sup> detur femina a patre suo vel ab amicis ejus: quod si*

<sup>1</sup> Comp. Hermann's *Consultation*, fol. 242: at the beginning of the ceremony there is an address, reciting from Gen. ii. Matt. xix. and Ephes. v. and then proceeding:—'Out of these places the espoused persons and rest of the congregation must be warned that they learn and consider first, how holy a kind of life and how acceptable to God matrimony is. For by these places we know that God Himself instituted holy wedlock and that in paradise, man being yet perfect and holy, and that He hath greatly blessed this copulation, and joineth Himself all those together which contract matrimony in His name, and giveth the husband to be an head and saviour to the wife, as Christ is the Head and Saviour of the congregation, and furthermore giveth the wife a body and a help to the husband, that

here in this world they may lead a godly, honest, and joyous life together:' and again, in the prayer after the ceremonies of the ring and joining of hands:—'Which also honoured matrimony with His presence, and with the beginning of His miracles, and would have it to be a token and mystery of His exceeding love towards the congregation.' The three 'causes for which matrimony was ordained' are also found at considerable length in John a Lasco's *Book of Service* (1550).

<sup>2</sup> Of the espousals, *sponsalia*, or mutual promise of marriage, made in the presence of the priest, and before witnesses, some time before the celebration of the marriage; see Bingham, *Antiq.* xxii. ch. 3.

<sup>3</sup> 'Deinde sacerdos: Who gives me this wife? *Deinde detur*' &c. *York Manual*, Maskell, i. p. 46, note.

## MATRIMONY.

*puella sit, discoopertam habeat manum; si vidua, tectam: quam vir recipiat in Dei fide et sua servandam, sicut vovit coram sacerdote, et teneat eam per manum dextram in manu sua dextra, et sic det fidem mulieri per verba de præsenti, ita dicens docente sacerdote:*

I N. take the N. to my wedded wyf to have and to holde fro this day forwarde for better: for wors: for richere: for poorer: in sykenesse and in hele: tyl dethe us departe, if holy chyrche it woll ordeyne, and therto I plight the my trouthe.

*Manum retrahendo.*

*Deinde dicat mulier docente sacerdote:*

I N. take the N. to my wedded housbonder to have and to holde fro this day forwarde for better: for wors: for richer: for poorer: in sykenesse and in hele: to be bonere and buxum in bedde and at the borde tyll dethe us departhe, if holy chyrche it wol ordeyne, and therto I plight the my trouthe.

*Manum retrahendo.*

*The Ring,  
and tokens  
of spousage.*

*Deinde ponat vir aurum, argentum, et annulum<sup>1</sup> super scutum vel librum: et quærat sacerdos si annulus antea fuerit benedictus, vel non: si dicatur quod non, tunc benedicat sacerdos annulum hoc modo, cum Dominus vobiscum, et cum Oremus. Oratio.*

Creator et Conservator humani generis, dator gratiæ spiritalis, largitor æternæ salutis; tu, Domine, mitte benedictionem tuam super hunc annulum, ut quæ illum gestaverit sit armata virtute cœlestis defensionis, et proficiat illi ad æternam salutem. Per Christum.

Oremus. Bene+dic, Domine, hunc annulum, quem nos in tuo sancto nomine benedicimus: ut quæcumque eum portaverit

<sup>1</sup> A ring was given together with gifts (*arrhæ*) at the time of the contract of marriage (*ἐγγύησις*, *sponsalia*) by the Romans (Juv. *Sat.* vi. 27, 'digito pignus fortasse dedisti:') and was described by Pope Nicholas (860) among the customary ceremonies of the espousals: *Respons. ad Consulta Bulgarorum*, c. 3, (Mansi, xv. 402) 'post sponsalia, quæ futurarum sunt nuptiarum promissa fœdera, quæque consensu eorum qui hæc contrahunt, et eorum in quorum potestate sunt, celebrantur; et postquam arrhis sponsam sibi sponsus

per digitum fidei a se annulo insignitum desponderit, dotemque utrique placitam sponsus ei cum scripto pactum hoc continente coram invitatis ab utraque parte tradiderit; aut mox, aut apto tempore...ambo ad nuptilia fœdera perducuntur.' See Bingham, *Antiq.* xii. 3, § 5. The American rubric omits the ceremony of laying the ring upon the book, but simply directs that 'the man shall give unto the woman a ring. And the minister taking the ring shall deliver it unto the man, to put it upon the fourth finger &c.'

in tua pace consistat, et in tua voluntate permaneat, et in tuo amore vivat et crescat et senescat, et multiplicetur in longitudinem dierum. Per Dominum.

*Tunc aspergatur aqua benedicta super annulum.*

*Si autem antea fuerit annulus ille benedictus, tunc statim postquam vir posuerit annulum super librum, accipiens sacerdos annulum tradat ipsum viro: quem vir accipiat manu sua dextera cum tribus principalioribus digitis, et manu sua sinistra tenens dexteram sponsæ docente sacerdote dicat:*

With this rynge I the wed, and this gold and silver I the geve, and with my body I the worshipec<sup>1</sup>, and with all my worldely cathel I the endowe.

*Et tunc inserat sponsus annulum pollicis sponsæ dicens: In nomine Patris: deinde secundo digito dicens: et Filii: deinde tertio digito dicens: et Spiritus Sancti. deinde quarto digito dicens: Amen. ibique dimittat annulum: quia in medico est quædam vena procedens usque ad cor: et in sonoritate argenti designatur interna dilectio, quæ semper inter eos debet esse recens.*

*Deinde inclinatis eorum capitibus dicat sacerdos benedictionem super eos:*

Benedicti + sitis a Domino, qui fecit mundum ex nihilo. Amen.

The prayer, 'O Eternal God, Creator,' &c., which occupies the place of this short blessing, is formed from the two prayers which were said at the blessing of the ring. In 1549 the ancient 'tokens of spousage, as gold and silver,' were still given with the ring, and therefore were mentioned in this prayer: 'that as Isaac and Rebecca

<sup>1</sup> 'Worship,' i.e. 'honour' comp. Wicliffe's New Testament, Matt. xix. 19, 'worschipe thi fadir and modir'; and 1 Sam. ii. 30, in the old translation, 'him that worships me I will worship.' The phrase was objected to by the Puritans in 1604, and again in 1661, conceiving it to mean divine worship or adoration; and on both occasions it was agreed, as a matter of indifference, that it might be, 'worship and honour,' or 'with my body I

thee honour.' The old word was, however, retained, as in Luke xiv. 10, and as it is still in common use in the phrase 'worshipful,' for 'honourable.' The meaning of the clause is, that the woman is to be admitted to the honour and dignity of a lawful wife: see Hooker, *Eccl. Pol.* v. 73, § 7. The clause is omitted in the American Prayer-Book; and the Lord's Prayer is inserted before the Prayer, 'O Eternal God &c.'

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(after bracelets and jewels of gold given of the one to the other for tokens of their matrimony) lived faithfully together,' &c. This was omitted in 1552; and thus we use as ceremonies only the two simple and expressive forms, which were also retained in the ritual compiled for Archbishop Hermann of Cologne, *viz.* the giving of a ring, and the joining of hands. The latter ceremony, and the declaration that follows it, are taken from that ritual<sup>1</sup>; and the blessing, which then concludes the actual marriage rite, is taken from that of the mediæval Church:

Bene+dicat vos Deus Pater, custodiat vos Jesus Christus, illuminet vos Spiritus Sanctus. Ostendat Dominus faciem suam in vobis et misereatur vestri. Convertat Dominus vultum suum ad vos: et det vobis pacem: impleatque vos omni benedictione spirituali, in remissionem omnium peccatorum vestrorum ut habeatis vitam æternam, et vivatis in sæcula sæculorum. Amen<sup>2</sup>.

The Service  
after the  
*Espousals.*

The preceding service corresponds to the ancient *espousals*, being the actual ceremony of marriage, performed at the door of the church according to the old rubric, or in the body of the church according to the English rubric. The service then proceeds with appropriate prayers for the newly-married persons, which, like

<sup>1</sup> 'Then, if perchance they have rings, let them put them one upon another's finger, and so let the minister join their right hands together, and say: That that God hath joined, let no man dis sever. And let the pastor say moreover with a loud voice that may be heard of all men: Forasmuch as then this John N. desireth this Anne to be his wife in the Lord, and this Anne desireth this John to be her husband in the Lord, and one hath made the other a promise of holy and Christian matrimony, and have now both professed the same openly, and have confirmed it with giving of rings each to other,

and joining of hands, I the minister of Christ and the congregation pronounce that they be joined together with lawful and Christian matrimony, and I confirm this their marriage in the name of the Father, the Son, and the Holy Ghost. Amen.' Hermann's *Consultation*, fol. 244.

<sup>2</sup> Manual. Sar. *Ordo ad faciend. Sponsalia*, Maskell, *Mon. Rit.* 1. p. 49. In 1549 this was simply translated; the sign of the cross was omitted at the revision in 1552, and the blessing slightly altered to its present form. In the American Prayer-Book the service ends at this blessing.



the preceding ceremonies, are mainly formed from the ancient office :

MATRI-  
MONY.

*Hic intrent ecclesiam usque ad gradum altaris<sup>1</sup>: et sacerdos in eundo cum suis ministris dicat hunc psalmum sequentem: Beati omnes<sup>2</sup>. Sine nota, cum Kyrie eleison. Tunc prostratis sponso et sponsa ante gradum altaris, roget sacerdos circumstantes orare pro eis, dicendo: Pater noster. Et ne nos. Sed libera.*

Salvum fac servum tuum et ancillam tuam.

Deus meus sperantes in te.

Mitte eis, Domine, auxilium de sancto.

Et de Syon tuere eos.

Esto eis, Domine, turris fortitudinis.

A facie inimici.

Domine exaudi. Et clamor. Dominus vobiscum. Oremus. Benedicat vos Dominus ex Syon, &c. Oremus. Deus Abraham, Deus Isaac, Deus Jacob, bene+dic adolescentes istos: et semina semen vitæ æternæ in mentibus eorum: ut quicquid pro utilitate sua didicerint, hoc facere cupiant. Per Jesum.

*The first  
Prayer, 'O  
God of Abra-  
ham,' &c.*

Oremus. Respice, Domine, de cœlis, et bene+dic conventionem istam. Et sicut misisti sanctum angelum tuum Raphaellem ad Tobiam et Saram filiam Raguelis<sup>3</sup>: ita digneris, Domine, mittere bene+dictionem tuam super istos adolescentes: ut in tua voluntate permaneant: et in tua securitate persistent: et in amore tuo vivant et senescant: ut digni atque pacifici fiant et multiplicentur in longitudinem dierum. Per Christum Dominum nostrum.

Oremus. Respice, Domine, propitius super hunc famulum tuum, et super hanc famulam tuam: ut in nomine tuo bene+dictionem cœlestem accipiant: et filios filiorum suorum et filiarum suarum usque in tertiam et quartam progeniem incolumes vident<sup>4</sup>, et in tua voluntate perseverent, et in futuro ad cœlestia regna perveniant. Per Christum.

*The second  
Prayer, 'O  
merciful  
Lord,' &c.*

<sup>1</sup> 'Then shall they go into the quire:' *rubr.* (1549).

<sup>2</sup> Ps. cxxviii. A second psalm (lxvii.) was appointed in 1549, to be used when the language of the ancient marriage-psalm is clearly inappropriate.

<sup>3</sup> This clause was altered at the revision of the Prayer-Book in 1552.

<sup>4</sup> The clause,—'that they may see their children christianly and virtuously brought up,'—was substituted at the last revision (1661).

MATRI-  
MONY.*The Blessing.*

Oremus. Omnipotens sempiternæ Deus, qui primos parentes nostros Adam et Evam sua virtute creavit, et in sua sanctificatione copulavit: Ipse corda et corpora vestra sanctificet et bene+dicat, atque in societate et amore veræ dilectionis conjungat. Per Christum.

*Deinde benedicat eos dicens :*

Oremus. Bene+dicat vos Deus omnipotens omni bene+ditione cœlesti, efficiatque vos dignos in conspectu suo: superabundet in vobis divitiis gratiæ suæ, et erudiat vos in verbo veritatis, ut ei corpore pariter et mente complacere valeatis. Per Dominum nostrum<sup>1</sup>.

*The third  
Prayer, 'O  
God, who by  
thy mighty,  
&c.*

The third prayer is taken from the mass, which formed the conclusion of the mediæval office. It is the prayer which included the sacramental benediction, and which was said while the newly-married persons were kneeling under a veil<sup>2</sup>:

Deus, qui potestate virtutis tuæ, de nihilo cuncta fecisti; qui dispositis universitatis exordiis, homini ad imaginem Dei facto inseparabile mulieris adjutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam liceret disjungi. *Hic incipit benedictio sacramentalis*: Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et ecclesiæ sacramentum præsignares in fœdere nuptiarum. *Hic finitur benedictio sacramentalis*.

Deus, per quem mulier jungitur viro et societas principaliter ordinata ea benedictione + donatur, quæ sola nec per originalis peccati pœnam, nec per diluvii est ablata sententiam, respice propitius super hanc famulam tuam quæ maritali jungenda est consortio, quæ se tua expetit protectione muniri. Sit in ea jugum dilectionis et pacis: fidelis et casta nubat in Christo: imitatrixque sanctarum permaneat fœminarum. Sit amabilis ut Rachel viro: sapiens ut Rebecca: longæva et fidelis ut Sara.... et ad beatorum requiem atque ad cœlestia regna perveniat. Per Dominum, &c. Per omnia sæcula sæculorum. Amen<sup>3</sup>.

<sup>1</sup> Maskell, *Mon. Rit.* I. pp. 50-52.

<sup>2</sup> Of the ancient custom of veil-

ing the bride, see Bingham, *Antiq.* XXII. 4, § 4.

<sup>3</sup> Maskell, *ibid.* p. 57.

The reformed service, like that from which it had been derived, ended with an administration of the Holy Communion, the rubric being expressed in positive terms, '*The new married persons, the same day of their marriage, must receive the Holy Communion.*' This was altered in 1661, in compliance with the objection of the Presbyterians<sup>1</sup>, or more probably from a conviction that many persons would be married according to the rites of the Church, who were far from being in communion with it<sup>2</sup>.

MATRI-  
MONY.

*Holy Com-  
munion at a  
Marriage.*

The address which now closes the service is of the nature of a homily, shewing the relative duties of married persons. It consists of a series of extracts from the Epistles of St Paul and St Peter; the intention of our reformers being clearly to keep before the minds of the people the idea that matrimony was recognized by the Apostles, as a holy estate, in which Christians were to serve God, and was forbidden to none, inasmuch as married men, of the laity or clergy, were in holy brotherhood with 'St Peter, the Apostle of Christ, who was himself a married man.'

*The Address.*

<sup>1</sup> 'This rubric doth either enforce all such as are unfit for the sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men; or else compels all that marry to come to the Lord's Table, though never so unprepared; and therefore we desire it may be omitted, the rather because that marriage-festivals are too often accompanied with such diversions as are unsuitable to those Christian duties, which ought to be before and follow after the receiving of that holy sacrament.' The bishops reply to this, that it 'enforces none to forbear marriage, but presumes (as well it may) that all persons marriageable ought to be also fit to receive the holy sacra-

crament; and marriage being so solemn a covenant of God, they that undertake it in the fear of God will not stick to seal it by receiving the Holy Communion, and accordingly prepare themselves for it. It were more Christian to desire that those licentious festivities might be suppressed, and the Communion more generally used by those that marry: the happiness would be greater than can easily be expressed.' Cardwell, *Conferences*, pp. 331, 360.

<sup>2</sup> This was necessarily the case before the Act of 1836 (6 and 7 Gul. IV. c. 85), which allowed a contract of marriage to be made in the presence of a registrar.

VISITA-  
TION OF  
THE SICK.SECT. IV. *The Order for the Visitation of the Sick.*

Our Service  
derived from  
the Mediæval  
Office.

This Office, like that of Private Baptism, is intended to bring the ministration of the Church to the chambers of those members, who are unable to join in her public worship. The apostolical precept<sup>1</sup>, that the sick man shall 'call for the elders of the Church,' was as strongly urged in mediæval<sup>2</sup> as in our own times<sup>3</sup>; and our present *Order for the Visitation of the Sick* is mainly taken from that which was used before the Reformation, as will be seen by the following extracts from the Sarum Manual:

*Ordo ad Visitandum Infirmum*<sup>4</sup>.

'Remember  
not, Lord,'  
&c.

The Peace.

Lord's  
Prayer and  
Versicles.

*The seven penitential Psalms were sung*<sup>5</sup> *as the priest was going to the sick man's house, concluding with the antiphon, Ne remiscaris, Domine.*

*Et cum intraverit domum dicat: Pax huic domui et omnibus habitantibus in ea: pax ingredientibus et egredientibus...Deinde aspergat infirmum aqua benedicta, et statim sequatur: Kyrie eleison. Vers. Et ne nos. R. Sed libera. Vers. Salvum fac servum tuum vel ancillam tuam. R. Deus meus sperantem in te. Vers. Mitte ei Domine auxilium de sancto. R. Et de Syon tuere eum. Vers. Nihil proficiat inimicus in eo. R. Et*

<sup>1</sup> Jam. v. 14, 15.

<sup>2</sup> *Constitutiones Richardi Poore, Episc. Sar. (circ. 1217), Tit. 72: 'Cum anima longe pretiosior sit corpore, sub interjectione anathematis prohibemus, ne quis medicorum pro corporali salute aliquid ægro suadeat, quod in periculum animæ convertatur. Verum cum ipsis ad ægrum vocari contigerit, ægrum ante omnia moueant et inducant, quod advocent medicos animarum; ut postquam fuerit infirmo de spiritali salute provisum, ad corporalis medicinæ remedium salubrius procedatur.'* Mansi, xxii. 1128.

<sup>3</sup> Canon LXVII. (1604), 'When

any person is dangerously sick in any parish, the minister, or curate, having knowledge thereof, shall resort unto him or her, (if the disease be not known, or probably suspected, to be infectious,) to instruct and comfort them in their distress, according to the order of the Communion-book, if he be no preacher; or if he be a preacher, then as he shall think most needful and convenient.'

<sup>4</sup> Maskell, *Mon. Rit.* i. pp. 66sqg.

<sup>5</sup> In 1549, Ps. cxliii. was said after the 'Peace,' and before the anthem, 'Remember not, &c.' The answer, 'Spare us, good Lord,' was added in 1661.

filii iniquitatis non apponat nocere ei. *Vers.* Esto ei Domine turris fortitudinis. *R.* A facie inimici. *Vers.* Domine, exaudi orationem meam. *R.* Et clamor. Dominus vobiscum. Oremus<sup>1</sup>...

VISITA-  
TION OF  
THE SICK.

Respice, Domine, de cœlo, et vide et visita hunc famulum tuum N. et benedic eum sicut benedicere dignatus es Abraham, Isaac, et Jacob. Respice super eum, Domine, oculis misericordiæ tuæ: et reple eum omni gaudio et lætitia et timore tuo. Expelle ab eo omnes inimici insidias; et mitte Angelum pacis qui eum custodiat, et domum istam in pace perpetua. Per.

*The Prayers,*  
'O Lord,  
look down  
from heaven,'  
&c.

Exaudi nos omnipotens et misericors Deus, et visitationem tuam conferre digneris super hunc famulum tuum N. quem diversa vexat infirmitas. Visita eum, Domine, sicut visitare dignatus es socrum Petri, puerumque centurionis, et Tobiam, et Saram, per sanctum angelum tuum Raphael<sup>2</sup>. Restitue in eo, Domine, pristinam sanitatem: ut mereatur in atrio domus tuæ dicere, castigans castigavit me Dominus, et morti non tradidit me salvator mundi. Qui...

'Hear us, Al-  
mighty and  
most merci-  
ful God,' &c.

*Deinde priusquam ungatur infirmus, aut communicetur, exhortetur eum sacerdos hoc modo:*

*The Exhortation.*

Frater carissime: gratias age omnipotenti Deo pro universis beneficiis suis, patienter et benigne suscipiens infirmitatem corporis quam tibi immisit: nam si ipsam humiliter sine murmure toleraveris, infert animæ tuæ maximum præmium et salutem. Et, frater carissime, quia viam universæ carnis ingressurus es, esto firmus in fide...

*Deinde bonum et valde expediens est ut sacerdos exprimat infirmo xliii. articulos fidei: quorum vii. primi ad mysterium Trinitatis, et vii. alii ad Christi humanitatem pertinent...*

*Et si infirmus laicus vel simpliciter literatus fuerit; tunc potest sacerdos articulos fidei in generali ab eo inquirere, sub hac forma:*

Carissime frater: credis Patrem et Filium et Spiritum Sanctum esse tres Personas et unum Deum, et ipsam benedictam atque indivisibilem Trinitatem creasse omnia creata visibilia, et

*The Articles  
of the Creed.*

<sup>1</sup> Nine collects followed, of which only two were translated.

<sup>2</sup> This was translated in 1549. The mention of 'Thobie and Sara' and the angel was omitted in 1552; and in 1661, instead of the refer-

ence to our Lord's miracles of healing 'Peter's wife's mother, and the captain's servant,' the sentence, 'Sanctify, we beseech thee, &c.' was inserted.



VISITA-  
TION OF  
THE SICK.

invisibilia? Et solum Filium, de Spiritu Sancto conceptum, incarnatum, &c.?

*Deinde respondeat infirmus*: Credo firmiter in omnibus, sicut sancta mater credit ecclesia...

*Exhortation  
to charity,*

*Deinde dicat sacerdos*: Carissime frater: quia sine caritate nihil proderit fides...Exerce ergo caritatis opera dum vales: et

*Restitution,*

si multum tibi affuerit, abundanter tribue; si autem exiguum, illud impartiri stude. Et ante omnia si quem injuste læseris,

*Forgiveness,  
and Confes-  
sion.*

satisfacias si valeas: sin autem, expedit ut ab eo veniam humiliter postules. Dimitte debitoribus tuis et aliis qui in te peccaverunt, ut Deus tibi dimittat...Si velis ad visionem Dei pervenire, oportet omnino quod sis mundus in mente et purus in conscientia: ait enim Christus in evangelio: Beati mundo corde, quoniam ipsi Deum videbunt. Si ergo vis mundum cor et conscientiam sanam habere, peccata tua universa confitere...

*The Absolu-  
tion.*

*Deinde absolvat sacerdos infirmum, ab omnibus peccatis suis, hoc modo dicens*:

Dominus noster Jesus Christus pro sua magna pietate te absolvat: et ego auctoritate ejusdem Dei Domini nostri Jesu Christi, et beatorum apostolorum Petri et Pauli, et auctoritate mihi tradita absolvo te ab omnibus peccatis his de quibus corde contritus et ore mihi confessus es: et ab omnibus aliis peccatis tuis de quibus si tuæ occurrerent memoriæ libenter confiteri velles: et sacramentis ecclesiæ te restituo. In nomine Patris, et Filii, et Spiritus Sancti. Amen...

*Private and  
special Con-  
fession.*

The Confession<sup>1</sup> which is retained in the rubric of this office is not required absolutely, as necessary for the forgiveness of sins, but if a sick or dying man feel his conscience troubled with any weighty matter, since the remembrance of sin is apt to be stirred at the approach of death, special confession is advised, in order that the conscience may be guided to repentance, or the scruples of a penitent eased, by the spiritual advice of the minister<sup>2</sup>.

*Declarative  
Absolution.*

The Absolution which is appointed to follow this Con-

<sup>1</sup> On the Confession practised by the ancient Church, and its difference from the auricular confession of the church of Rome, see

Bingham, *Antiq.* Bk. XVIII. ch. 3.

<sup>2</sup> Compare the latter part of the First Exhortation to the Holy Communion.

fession, differs also from the other forms of Absolution in the Morning and Evening Prayer, and in the Communion Office, which are expressed in general and more precatory terms. This, however, contains the mediæval indicative clause, dispensing pardon, as well as an earnest prayer that pardon may be granted<sup>1</sup>. But it must be observed that the rubric directs it to be used after a special confession for the unburdening of a troubled conscience, and then only if the penitent humbly and heartily desire it<sup>2</sup>. The collect that follows is in fact the original absolution, or reconciliation of a dying penitent, found in the old formularies of the English Church, and in the Sacramentary of Gelasius<sup>3</sup>.

VISITA-  
TION OF  
THE SICK.

Deus misericors, Deus clemens, qui secundum multitudinem miserationum tuarum peccata pœnitentium deles, et præteritorum criminum culpas venia remissionis evacuas: respice super hunc famulum tuum N. sibi remissionem omnium peccatorum suorum tota cordis contritione poscentem. Renova in eo, piissime Pater, quicquid diabolica fraude violatum est: et unitati corporis ecclesiæ tuæ membrum infirmum, peccatorum percepta remissione, restitue. Miserere, Domine, gemituum ejus: miserere lacrymarum: miserere tribulationum atque dolorum: et non habentem fiduciam nisi in tua misericordia ad sacramentum reconciliationis admitte. Per Christum Dominum nostrum...

The Collect,  
'O most mer-  
ciful God,'  
&c.

<sup>1</sup> Anciently absolution was given by imposition of hands and prayer; the one as the means of procuring, and the other as the rite of declaring the reconciliation of the penitent to God and to His Church. The declarative form, *Ego te absolvo*, was not used before the 12th or 13th century. See Bingham, *Antiq.* XIX. 2. §§ 4-6; Hooker, *Eccl. Pol.* VI. 4. § 15.

<sup>2</sup> The rubric of 1549 directed this Absolution to be used also 'in all private confessions: hence this

is the form referred to in the Exhortation to the Communion, as the 'absolution of the priest,' 'comfort and absolution as of the ministers of God and of the Church.' The direction was omitted in 1552; and this Absolution was not so precisely ordered in any case, by the substitution of the phrase 'after this sort' for 'after this form.' The rubric concerning Confession, and the Absolution, are omitted in the American Prayer-Book.

<sup>3</sup> Palmer, *Orig. Lit.* ch. viii.

VISITA-  
TION OF  
THE SICK.

Ps. lxxi. and  
Anthem,  
'O Saviour of  
the world,'  
&c.

*De Extrema Unctione*<sup>1</sup>.

*Priusquam ungatur infirmus, incipiat sacerdos antiphonam:*  
Salvator mundi. *Deinde dicatur psalmus,* In te Domine spe-  
ravi<sup>2</sup>. *Finito psalmo cum Gloria Patri, tota dicatur antiph.* Sal-  
vator mundi salva nos, qui per crucem et sanguinem redemisti  
nos: auxiliare nobis te deprecamur Deus noster...

*The Benedic-  
tions.*

Of the two benedictions which conclude the office<sup>3</sup>,  
the first was composed by our reformers in 1549; and  
the second, taken from the solemn form of blessing  
appointed to be used by the Jewish priest, was added  
at the last revision in 1661, together with the four  
Occasional Prayers, *For a sick Child; For a sick Person  
when there appeareth small hope of recovery; A commen-  
datory Prayer for a sick Person at the point of departure*<sup>4</sup>;

*The Occa-  
sional Pray-  
ers.*

<sup>1</sup> Maskell, *Mon. Rit.* i. pp. 83  
sqq. The ceremony of extreme  
unction, as now used by the church  
of Rome, cannot be traced to an  
earlier date than the end of the  
12th century. Riddle, *Christian  
Antiq.* p. 716.

<sup>2</sup> In the American Prayer-Book,  
Ps. cxxx. *De profundis*, is ap-  
pointed.

<sup>3</sup> The First Prayer-Book (1549)  
contained also the following form  
of anointing:—'*If the sick person  
desire to be anointed, then shall the  
Priest anoint him upon the forehead  
or breast only, making the sign of  
the cross, saying thus.*—As with  
this visible oil thy body outwardly  
is anointed: so our heavenly Fa-  
ther, Almighty God, grant of his  
infinite goodness that thy soul  
inwardly may be anointed with  
the Holy Ghost, who is the Spirit  
of all strength, comfort, relief, and  
gladness: and vouchsafe for his  
great mercy (if it be his blessed  
will) to restore unto thee thy  
bodily health and strength to serve  
him; and send thee release of all  
thy pains, troubles, and diseases,

both in body and mind. And  
howsoever his goodness (by his  
divine and unsearchable provi-  
dence) shall dispose of thee: we,  
his unworthy ministers and ser-  
vants, humbly beseech the eternal  
Majesty to do with thee according  
to the multitude of his innumerable  
mercies, and to pardon thee all  
thy sins and offences, committed  
by all thy bodily senses, passions,  
and carnal affections: who also  
vouchsafe mercifully to grant unto  
thee ghostly strength by his Holy  
Spirit to withstand and overcome  
all temptations and assaults of  
thine adversary, that in no wise  
he prevail against thee, but that  
thou mayest have perfect victory  
and triumph against the devil, sin,  
and death, through Christ our  
Lord: Who by his death hath  
overcome the prince of death, and  
with the Father and the Holy  
Ghost evermore liveth and reigneth  
God, world without end. Amen.  
*Usque quo Domine.* Ps. xiii.'

<sup>4</sup> The last hours of an Anglo-  
Saxon were thus occupied, accord-  
ing to Leofric's Missal: '*Incipit*

and *A Prayer for Persons troubled in mind or in conscience*<sup>1</sup>.

VISITA-  
TION OF  
THE SICK.

*The Communion of the Sick.*

The rubric of 1549 directed that, if a sick person was to receive the Communion on the same day in which there was a celebration of the holy Eucharist in the church, the priest should reserve at the open Communion so much of the sacrament of the body and blood as should serve the sick person, and so many as should communicate with him, if there were any. The service to be used in this case was, *the general Confession, the Absolution, with the comfortable sentences of Scripture, the distribution of the elements, and the collect, 'Almighty and everliving God, we most heartily thank thee,' &c.*

*Communion  
with reserved  
Elements.  
(1549.)*

If there was no open Communion on that day, the curate was directed to visit the sick person afore noon, and to celebrate the holy Communion in the following form<sup>2</sup>:—

'O praise the Lord, all ye nations, laud him, all ye people; for his merciful kindness is confirmed towards us, and the truth of the Lord endureth for ever. Glory be to the Father, &c.

*'The Celebra-  
tion of the  
Holy Commu-  
nion for the  
Sick.' (1549.)*

*ordo in agenda mortuorum.* Mox autem ut eum viderint ad extremum propinquare communicandus est de sacrificio sancto etiam si comedisset ipsa die quia communio erit ei defensor et adiutor in resurrectione justorum et ipsa eum resuscitabit. Post communionem susceptam, legendæ sunt passiones dominicæ ante corpus infirmi seu a presbyteris, seu a diaconibus usque egrediatur anima de corpore. Primitus enim ut anima de corpore egressa fuerit, ponatur super cilicium et canantur VII psalmi pœnitentiales, et agenda et lætania prout tempus fuerit. Finitis autem sanctorum nominibus mox inci-

piatur antiph. *Subvenite.*' Rock, *Ch. of our Fathers*, II. 301.

<sup>1</sup> The American Prayer-Book contains also *A Prayer which may be said by the Minister in behalf of all present at the visitation; A Prayer which may be said in case of sudden surprise and immediate danger; and A Thanksgiving for the beginning of a recovery.*

<sup>2</sup> In the ancient church, private consecrations of the Eucharist were sometimes used; but the ordinary custom appears to have been to send the consecrated elements to the absent, whether sick or in prison, by the hands of the deacon. See Bingham, *Antiq.* xv. 4. §§ 8-13.

COMMUNION OF  
THE SICK.

Lord, have mercy upon us. }  
Christ, have mercy upon us. } *Without any more*  
Lord, have mercy upon us. } *repetition.*

*The Priest.* The Lord be with you.

*Answer.* And with thy spirit.

Let us pray. Almighty everliving God, &c.

*The Epistle.* Heb. xii. My son, despise not, &c.

*The Gospel.* John v. Verily, verily, &c.

*The Preface.* The Lord be with you.

*Answer.* And with thy spirit.

Lift up your hearts, &c. *Unto the end of the Canon.'*

If more sick persons were to be visited on the same day, the curate was ordered to reserve a sufficient portion of the elements from the first consecration, and immediately to carry it, and minister it unto them.

'*The Communion of the Sick.*' (1552.)

At the revision in 1552 all mention of reservation of the consecrated elements was omitted. The rubric directed that 'having a convenient place in the sick man's house, where the curate may reverently minister, and a good number to receive the Communion with the sick person, with all things necessary for the same, he shall there minister the Holy Communion.' And the only change in the service from that of the public Communion was the use of the special Collect, Epistle, and Gospel.

*The shortened Communion of the Sick.* (1661.)

At the last revision in 1661, the number 'three, or two at the least,' was mentioned as requisite to form a company of communicants with the sick person<sup>1</sup>; and the direction was given to shorten the service in such private

<sup>1</sup> This first appears in the Prayer-Book for Scotland (1637),—'a sufficient number, at least two or three.' The rule is the same as for a public Communion, that there must be 'three at the least' to communicate with the Priest. The only

exception to this rule is that, in a time of contagious sickness, 'upon the special request of the diseased, the Minister may only communicate with him:' this rubric was added in 1552, when such private administrations were otherwise forbidden.



administrations, by commencing with the special Collect, Epistle, and Gospel, and then passing to the Communion Office at the address to the communicants, 'Ye that do truly and earnestly repent you, &c.'

COMMUNION OF THE SICK.

If the Visitation Service is used at the same time, the priest ends that service after the prayer, 'O most merciful God, &c.:' and instead of the psalm, proceeds to the collect of the Communion of the Sick, and thence to the address to the communicants, as before<sup>1</sup>.

The rubric which points to spiritual communion, as a topic of consolation to one who is unable to partake of the material elements<sup>2</sup>, is taken from the ancient office of Extreme Unction:—

Spiritual Communion.

*Deinde communicetur infirmus nisi prius communicatus fuerit: et nisi de vomitu vel alia irreverentia probabiliter timeatur: in quo casu dicat sacerdos infirmo:—Frater, in hoc casu sufficit tibi vera fides, et bona voluntas: tantum crede, et manducasti<sup>3</sup>.*

This rubric does not imply that the actual participation of this sacrament is a matter of indifference. Like the other sacrament of baptism, it must be received, where it may be had. But a faithful Christian need not fear separation from the love of Christ, if 'either by reason of the extremity of sickness, or for want of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment,' he do not receive the sacrament of Christ's body and blood in his last extremity.

<sup>1</sup> The following was the shortened service ordered in 1549:—*'The Anthem: Remember not, Lord, &c. Lord, have mercy upon us, &c. Our Father, &c. Let us pray. O Lord, look down from heaven, &c. With the first part of the Exhortation and all other things unto the Psalm. And if the sick desire to be anointed, then shall the priest use the appointed*

*prayer without any Psalm.'*

<sup>2</sup> See this subject treated, and suitable devotions provided, by bishop Jeremy Taylor (*Worthy Communicant*, ch. vii. § 3, *Works*, VIII. pp. 238 sq.) and bishop Wilson (*Instructions on the Lord's Supper*, Append. 'Concerning Spiritual Communion,' *Works*, II. pp. 1308 sq.)

<sup>3</sup> Maskell, *Mon. Rit.* I. p. 89.

BURIAL OF  
THE DEAD.SECT. V. *The Order for the Burial of the Dead.*

The ancient Church treated the bodies of the dead with a care suited to the belief of the resurrection of the body. Hence instead of consuming them by fire<sup>1</sup>, the Christians committed them to the grave, as early as the third or second century<sup>2</sup>. The funeral was also accompanied with prayer, and hymns of praise and thanksgiving<sup>3</sup>.

*The Mediæval Offices.*

The mediæval services included the *Commendation*<sup>4</sup>, between the death and the burial, the *Burial*<sup>5</sup> itself, the *Mass for the Dead*<sup>6</sup>, and the *Office for the Dead*<sup>7</sup>, together with *Trentals*<sup>8</sup>, and *Anniversary Commemorations*.

<sup>1</sup> See Bingham, *Ant.* XXIII. 2, § 4.

<sup>2</sup> Guericke, *Antiq.* p. 275. 'Vetere et meliorem consuetudinem humandi frequentamus.' Minuc. *Octavius*, p. 65. By the 4th century we find the *komidra*, *fossarii*, *fossores*, sextons, as a distinct office among the *clerici*: Guericke, p. 277. Embalming was much used before burial, Bingham, *ib.* § 5. See also burial customs fully described, *ibid.* ch. 3.

<sup>3</sup> Guericke, p. 276. A form of prayer is given in *Const. Apost.* VIII. 41. The custom of the Anglo-Saxon Church is described in the Penitential of Archbishop Theodore (688) cap. cxv. 'Mos est apud Romanam ecclesiam monachos vel homines religiosos defunctos in ecclesiam portare, et cum chrismate ungere pectora, ibique missas pro eis celebrare; deinde cum cantatione ad sepulturas, et cum positi fuerint in sepulcro, tunc pro eis faciunt orationes, deinde humo vel petra operiuntur corpora.' Mansi XII 33.

<sup>4</sup> 'Sequatur commendatio animarum, et dicatur in camera vel in aula sine nota juxta corpus, et omnia subsequenter similiter usque ad processionem ad hominem mor-

tuum suscipiendum.' Maskell, *Mon. Rit.* I. pp. 104 sqq.

<sup>5</sup> *Inhumatio Defuncti*, *ibid.* pp. 114 sqq.

<sup>6</sup> *Missæ pro Defunctis*, called also *Requiem*, from the beginning of the anthem, or *officium*, 'Requiem æternam dona eis, Domine, et lux perpetua luceat eis.' Miss. Sar. fol. cclix. Brev. Sar. Psalt. fol. cvii.

<sup>7</sup> *Officium pro defunctis*, or *Vigilie mortuorum*, or the *Dirge*, consisted of two parts; the Vespers, or *Placebo*, so called from the antiphon with which the service commenced,—'Placebo Domino in regione vivorum' (Brev. Sar. Psalt. fol. lxii.); and the Matins, also called *Dirige* from its first antiphon,—'Dirige Domine Deus meus in conspectu tuo viam meam' (*ibid.* fol. lxiii.) These Offices formed a part of the Prymer: see Maskell, *Mon. Rit.* II. pp. 110 sqq.

<sup>8</sup> Thirty masses said on as many different days. Special collects were inserted in the Office in *die tricennali*, or *in trigintalibus*; and also in *anniversario depositionis die*. 'Though the corpse had been buried, the funeral rites were not yet over. All through the month following, *Placebo*, and *Dirige*, and

The arrangement of the reformed service has been much changed at the several revisions of the Prayer-Book. In 1549 it was as follows:—

BURIAL OF  
THE DEAD.

The first  
English Ser-  
vice. (1549.)

*The Priest meeting the corpse at the church-stile, shall say: or else the priests and clerks shall sing, and so go either into the church, or towards the grave,*

I am the resurrection, &c.

I know that my Redeemer, &c.

We brought nothing, &c.

*When they come at the grave, whiles the corpse is made ready to be laid into the earth, the priest shall say, or else the priest and clerks shall sing,*

Man that is born of a woman, &c.

In the midst of life....to fall from thee.

*Then the priest casting earth upon the corpse, shall say,*

I commend thy soul to God the Father Almighty, and thy body to the ground, earth to earth, &c.

*Then shall be said or sung,*

I heard a voice from heaven, &c.

Let us pray. We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed, N. And his body we commit to the earth, beseeching thine infinite goodness to give us grace to live in thy fear and love, and to die in thy favour: that when the judgment shall come which thou hast committed to thy well-beloved Son, both this our brother, and we, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce, &c. *(as in the last collect.)*

masses continued to be said in that church, but with more particular solemnity on the third, the seventh, and the thirtieth day, at each of which times a dole of food or money was distributed among the poor.

Rock, *Ch. of our Fathers*, II. 516. Comp. the Penitential of Theodore, *ubi sup.* 'Prima et tertia et nona et trigesima die pro eis missa celebratur, inde post annum, si voluerint, observatur.'

BURIAL OF  
THE DEAD.*This prayer shall also be added,*

Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation ; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest : Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and be made perfect altogether, through the glorious resurrection of thy Son Jesus Christ our Lord.

*These psalms with other suffrages following are to be said in the church, either before or after the burial of the corpse.*

Ps. cxvi. cxxxix. cxlvi.

*Then shall follow this lesson, 1 Cor. xv. [v. 20 to end.]*

*The lesson ended, then shall the Priest say,*

Lord, have mercy upon us, &c.

Our Father, &c.

*Priest.* Enter not, O Lord, into judgment with thy servant.

*Answer.* For in thy sight no living creature shall be justified.

*Priest.* From the gates of hell.

*Answer.* Deliver their souls, O Lord.

*Priest.* I believe to see the goodness of the Lord.

*Answer.* In the land of the living.

*Priest.* O Lord, graciously hear my prayer.

*Answer.* And let my cry come unto thee.

Let us pray. O Lord, with whom do live the spirits of them that be dead ; and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity : Grant unto this thy

servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible: set him on the right hand of thy Son Jesus Christ, among thy holy and elect, that then he may hear with them these most sweet and comfortable words: Come to me, ye blessed of my Father, possess the kingdom, &c.

BURIAL OF  
THE DEAD.

*The Celebration of the Holy Communion when there is a Burial of the Dead<sup>1</sup>.*

The Communion Office at Burials.  
(1549.)

Ps. xlii.

*Collect.* O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life....(*in the words of the last collect*) and at the general resurrection in the last day both we and this our brother departed, receiving again our bodies, and rising again in thy most gracious favour, may with all thine elect saints obtain eternal joy. Grant this, &c.

*The Epistle.* 1 Thess. iv. [v. 13 to end.]

*The Gospel.* John vi. [v. 37 to 40.]

The Service of 1552 proceeded as before to the point where the priest had cast earth upon the corpse, while saying 'I commend thy soul to God, and thy body to the ground:'—but now, whether this act was considered

Changes made in 1552.

<sup>1</sup> This was a very ancient, if not a primitive, custom; 'whereby the friends of the departed testified their belief that the Communion

of the saints in Christ extended beyond the grave.' Guericke, p. 278. See Bingham, *Antiq.* XXIII. 3, § 12.



BURIAL OF  
THE DEAD.

symbolical of any consecration, or because the tendency of the time was to take all such actions out of the hands of the priest, the rubric was altered to its present terms,—*‘Then, while the earth shall be cast upon the body by some standing by, the Priest shall say,’*—and the commendation was altered to the present declaration,—*‘Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother, here departed, we therefore commit his body to the ground,’* &c.

The lesson was appointed to follow the anthem,—*‘I heard a voice from heaven,’* &c. Then followed,—*‘Lord, have mercy upon us,’* &c.; the Lord’s Prayer; the prayer, *‘Almighty God, with whom do live,’* &c.; and the collect, *‘O merciful God,’* &c., as in our present service. No direction was given which part of the service should be said in the church; nor was any psalm appointed: and in this state it continued until the last revision (1661), when the rubric was added, after the commencing anthems, appointing the psalms and lesson<sup>1</sup> to be read in the church before proceeding to the grave.

*The present  
Office.  
In what  
cases it may  
not be used*

The first rubric was added in 1661, directing that the Office should not be used *for any that die unbaptized<sup>1</sup>, or excommunicate, or have laid violent hands upon themselves.* The interpretation which the law puts upon this rubric is certain: that *baptism* by any hand, however irregular, is yet valid to secure the church’s rites of burial: *excommunication* is a punishment which can only be inflicted by the sentence of a competent tribunal: and the question of *suicide* is determined by the coroner’s inquest<sup>2</sup>.

<sup>1</sup> The American rubric specifies ‘unbaptized adults.’

<sup>2</sup> However painful may be the circumstances under which the Burial Service will at times be used, a clergyman may not treat

an individual as excommunicated, without any previous legal sentence, or by setting aside the verdict of an authorized, though perhaps mistaken, jury. A notoriously wicked man ought to have

The second rubric directs the priest to meet the corpse BURIAL OF THE DEAD *at the entrance of the church-yard*<sup>1</sup>; and then to go *into the church, or towards the grave*: that is, into the church on all ordinary occasions; and to the grave, if the person has died of any infectious disease<sup>2</sup>.

Of the anthems, which are said or sung in the procession, the first and second have long been used in some part of the funeral offices. The Anthems:

*Finito psalmo, tota dicatur antiphona:*

The first;

Ego sum resurrectio et vita, qui credit in me etiam si mortuus fuerit vivet, et omnis qui vivit et credit in me non morietur in æternum<sup>3</sup>.

*Resp.* Credo quod redemptor meus vivit: et in novissimo die de terra surrecturus sum. Et in carne mea videbo Deum salvatorem meum. *Vers.* Quem visurus sum ego ipse et non alius: et oculi mei conspecturi sunt. Et in carne mea<sup>4</sup>. The second;

The third anthem was appointed in 1549; when the psalms<sup>5</sup> were also appointed, and together with the lesson ordered to be read in the church. The third.

Part of the lesson had been read as the Epistle in the Mass for the Dead:— The Lesson.

been presented to the ordinary by the churchwardens, or by the minister. See Canons (1604) LXV. and LXVIII.

<sup>1</sup> Comp. the Injunctions of Edw. VI. (1547): 'Forasmuch as priests be public ministers of the church...they shall not be bound...to fetch any corse before it be brought to the churchyard.' Cardwell, *Doc. Ann.* II. § 30.

<sup>2</sup> Or when the body is offensive, it has been recommended that the priest should first go to the grave, and after the burial finish the service in the church. See the rubric before the Psalms (1549). It appears that from 1552 to 1661

the lesson was read at the grave; and that it was then appointed to be read in the church, together with the psalm, owing to the objection of the Presbyterians to standing in the open air. See above, p. 125; Cardwell, *Conferences*, p. 332.

<sup>3</sup> Man. Sar. *Inhumatio Defuncti*; Maskell, *Mon. Rit.* I. p. 126; Brev. Sar. *Vigilie Mortuorum*; *In Laudibus, antiphona*, fol. lxiv.

<sup>4</sup> Brev. Sar. *Vigil. Mort.*; *Ad Matutinas: post Lect. primam, Antiphona*, fol. lxiii.

<sup>5</sup> The American Service has 'an Anthem,' or selected verses 'from the 39th and 90th Psalms.'

BURIAL OF  
THE DEAD.

*Hæ duce sequentes epistolæ legantur per totum annum ad missam quotidianam pro defunctis alternis vicibus per hebdomadam. Lectio libri Apoc. c. xiv. .... 1 ad Corinthios, c. xv. Fratres: Christus resurrexit a mortuis, primitiæ dormientium. Quoniam quidem per hominem mors: et per hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur: ita et in Christo omnes vivificabuntur. Unusquisque autem in suo ordine<sup>1</sup>.*

*The Anthems  
at the Grave:*

The anthems, appointed to be said by the priest, or sung by the priest and clerks, while the corpse is made ready to be laid into the earth, are also taken in great measure from the old offices. The first (Job xiv. 1, 2) was a part of a lection in the Office for the Dead<sup>2</sup>. The second, third, and fourth anthems are formed from an antiphon which was sung at Compline during a part of Lent:—

*The second:*

Media vita in morte sumus: quem quærimus adiutorem nisi

*The third:*

te Domine? qui pro peccatis juste irascersis. Sancte Deus. Sancte fortis. Sancte et misericors salvator: amaræ morti ne tradas nos. *Vers.* Ne projicias nos in tempore senectutis: cum defecerit virtus nostra, ne derelinquas nos, Domine. Sancte Deus. *Vers.* Noli claudere aures tuas ad preces nostras.

*The fourth.*

Sancte fortis. *Vers.* Qui cognoscis occulta cordis parce peccatis nostris. Sancte et misericors<sup>3</sup>.

<sup>1</sup> Miss. Sar. *Officium Mortuorum*, fol. cclx. 'And for the consolation of the faithful in the Lord, and moving the zeal of godliness, it shall be convenient, when the corpse is brought to the burying place, to propound, and declare before the people gathered there together, the lesson following: 1 Cor. xv. But now Christ is risen from the dead, &c., unto this place, What do we, &c.: or, from this place, This I say, brethren, that flesh and blood, &c., unto the end of the chapter.' Hermann's *Consultation*, fol. 257.

<sup>2</sup> Brev. Sar. *Psalt. Vigil. Mort. Ad Matutin. Lect. v.* fol. lxiii.

<sup>3</sup> Ibid. *Ordo Completorii Dom. iii. xl.* fol. lv. Upon this ancient anthem Luther composed a German hymn, which again led to the composition of the latter part of this anthem: *Geistliches Handbuechlein*, p. 136: 'O holy Lord God, O holy mighty God, O holy merciful Saviour, thou God eternal, suffer us not to fall from the consolation of true faith.' Archbishop Laurence (*Bampt. Lect.* p. 381) observes that this fixes the meaning of the expression in the anthem,— 'Suffer us not at our last hour for any pains of death to fall from thee;' these words therefore will not bear the Calvinistic interpreta-

The practice of casting the earth<sup>1</sup> upon the body is a retention of an old ceremony in its most simple form :

BURIAL OF  
THE DEAD.

The Burial.

*Finitis orationibus executor officii terram super corpus ad modum crucis ponat, et corpus thurificet et aqua benedicta aspergat: et dum sequens psalmus canitur, corpus omnino cooperiatur, cantore incipiente antiphonam: De terra plasmasti me. Ps. Domine probasti me. Qua dicta dicat sacerdos sine Dominus vobiscum, et sine Oremus:*

Commendo animam tuam Deo Patri omnipotenti, terram terræ, cinerem cineri, pulverem pulveri, in nomine Patris, &c.<sup>2</sup>

The verse that follows (Rev. xiv. 13) was read as an Epistle in the daily Mass for the Dead:—

In diebus illis: Audiui vocem de cœlo: dicentem mihi. Scribe: beati mortui qui in Domino moriuntur. Amodo jam dicit Spiritus: ut requiescant a laboribus suis. Opera enim illorum sequuntur illos<sup>3</sup>.

The lesser Litany with the Lord's Prayer was appointed in the old Office of Burial: The Prayers.

*Qua dicta sequatur hoc modo: Kyrie eleison. Christe eleison. Kyrie eleison. Hic roget sacerdos orare pro anima defuncti, ita dicens:—Pro anima N. et pro animabus omnium fidelium defunctorum. Paternoster<sup>4</sup>.*

tion, that they relate to a fall from a fictitious or ideal faith. Compare also the *Bishops' Book*, p. 91: 'Keep us, that the devil by no suggestion bring us from the right faith, neither cause us to fall into desperation, now, nor in the point of death.'

<sup>1</sup> This does not mean that the grave is at this time to be filled up; but that some earth is to be cast in, viz. the portion of earth which had been cast by the priest: see the rubric (1549) above, p. 395.

<sup>2</sup> Man. Sar. *Inhumatio Defuncti*; Maskell, *Mon. Rit.* i. p. 124. This form of commending the soul to God was retained in 1549, with

the addition, however, of commending also the body to the ground: our present form was substituted for it in 1552: comp. Hermann's *Consultation*, fol. 252; 'Forasmuch as it hath pleased Almighty God, that according to his mercy he would take this our brother out of this world unto himself...'

<sup>3</sup> Miss. Sar. *Offic. Mortuorum*, fol. cclx. The first part of the verse was also an antiphon in *Placebo*. Brev. Sar. Psalt. fol. lxii.

<sup>4</sup> Man. Sar. *Inhumatio Defuncti*; Maskell, *Mon. Rit.* i. p. 126. After Paternoster followed the suffrages, which also were retained in 1549.

**BURIAL OF  
THE DEAD.***The Prayer,  
'Almighty  
God, with  
whom,' &c.*

The prayer and collect which conclude the service are compositions belonging to the revision of the Prayer-Book in 1552. Only the opening words of the prayer retain any trace of the old Office:—

Deus, apud quem spiritus mortuorum vivunt, et in quo electorum animæ, deposito carnis onere, plena felicitate lætantur<sup>1</sup>...

*The Collect,  
'O Merciful  
God,' &c.*

The collect was formed from the collect in the Communion Office at Burials<sup>2</sup>, together with what had been the latter clause of the preceding prayer; which therefore continued to occupy its original place, closing the service with our Lord's 'most sweet and comfortable words.'

The benediction was added at the last revision in 1661.

*Review of the  
Service.  
The Anthems.*

In our Burial Service the ancient custom is retained of conducting the corpse to the grave with holy hymns<sup>3</sup>, fitted to cheer the heart of the mourner. The promises of our resurrection are pronounced, as the priest receives the corpse at the entrance of the church-yard, and leads it to its resting-place. In the three processional anthems we are reminded of the three necessary graces to be exercised at a funeral; namely, faith, patience, and thanksgiving: and these are placed in their proper order; for by faith we gain patience, and when patience hath her perfect work, it will produce thanksgiving.

*The Psalms.*

The xxxixth Psalm, probably composed by David after the death of Absalom, is of use in this place to check

<sup>1</sup> Ibid. pp. 123 sq.

<sup>2</sup> Above, p. 397.

<sup>3</sup> See Bingham, *Antiq.* XXIII. 3. § 8. The custom of ringing a bell on the death of any person was very anciently observed in England. Bede speaks of it as common in his time: *Hist. Eccl.* IV. c. 23, 'notum campanæ sonum, quo ad orationes excitari vel convocari sole-

bant, cum quis eorum de sæculo fuisset evocatus.' Canon (1604) LXVII. 'when any is passing out of this life, a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, there shall be rung no more but one short peal, and one other before the burial, and one other after the burial.'



all loud and unseemly complaints, and to turn them into prayers and devout meditations. Ps. xc. composed by Moses while the children of Israel were dying in the wilderness, shews us what thoughts befit a funeral; that we should consider our own lot, and apply the instance of mortality before us to the improvement of our own condition. The lesson is called St Paul's Gospel; it includes the fullest account of the resurrection that is to be found in Scripture, and hence is fitted to allay sorrow for the departed, and to prepare us freely to follow when God calls.

BURIAL OF  
THE DEAD

*The Lesson.*

The corpse was carried into the church with thanksgiving; it is carried thence to the grave in silence: the preparation then made for laying it solemnly in its 'bed of rest' must strike those who survive with serious apprehensions of their own mortality. The Church therefore employs this interval with a meditation on the shortness, and misery, and uncertainty of life, together with an acknowledgment of our dependence upon God our Saviour for support under the pains of temporal death, and deliverance from eternal death.

*The Anthems  
at the Grave.*

The casting of earth upon the body was accounted an act of piety by the heathen<sup>1</sup>. And although it is not done by the priest himself, as in the Greek Church, and in our own previous to 1552, yet the ceremony is explained by the words which accompany the action, to denote that the body of our brother is committed to the earth, to be mingled with the dust, and so to wait in certain hope of the resurrection<sup>2</sup>. And the comfort of

*The Burial.*

<sup>1</sup> Cf. Hor. *Od.* l. 28. 36, 'In-  
jecto ter pulvere.'

<sup>2</sup> The declaration, that 'it hath  
pleased God to take unto Himself  
the soul,' was objected to by the

Presbyterians in 1661, on the  
ground that it 'cannot in truth  
be said of persons living and  
dying in open and notorious sins'  
(Cardwell, *Confer.* p. 333). But

BURIAL OF  
THE DEAD.

hope of future blessedness is strengthened by the anthem (Rev. xiv. 13) from the apostolical revelation, which assures us that the dead in Christ are blessed, for they rest from their labours.

## The Prayers.

The prayers which conclude the service are mainly compositions of our reformers, and differ from those in the mediæval offices most widely in having respect only to the living, instead of the dead<sup>1</sup>, whose doom is already certain. The former seems to respect the whole company, being a thanksgiving for the deliverance of a Christian from the miseries of this sinful world, and a prayer that the number of the elect of God may shortly be accomplished. The latter is peculiarly designed for the comfort of the relations and friends of the deceased, collecting it from chosen sentences of Scripture, expressing charitable hope<sup>2</sup> for our brother, and turning our thoughts from

it is founded upon the Scriptural expression, concerning the death of every man, that 'dust returns to the earth as it was, and the spirit returns to God who gave it' (Eccles. xii. 7); not necessarily to eternal life, but to His righteous judgment. Also the *certain hope* is of the resurrection, and of the change of *our* vile body; referring not only to the resurrection of true Christians to eternal life, but to the general resurrection of all mankind: comp. the corresponding form at the *Burial of their Dead at Sea*; 'We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body...'.

The form is much altered in the American Prayer-Book:—'Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, we therefore commit *his* body to the ground;

earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.'

<sup>1</sup> On the prayers for the dead used by the ancient Church, see Bingham, *Antiq.* xv. 3, §§ 15, 16.

<sup>2</sup> These expressions of thankfulness and hope were objected to by the Presbyterians in 1661 (above, p. 125), but the bishops simply replied, that 'it is better to be charitable, and hope the best, than rashly to condemn.' Cardwell, *Conf.* pp. 333, 362. 'We are often

unnecessary grief to the more useful exercises of repentance, in order to our joyful meeting in the kingdom of God<sup>1</sup>.

SECT. VI. *The Thanksgiving of Women after Child-birth; commonly called, The Churching of Women*<sup>2</sup>.

This service of Thanksgiving is of very ancient use in the Christian Church, and is derived from the Jewish rite of Purification<sup>3</sup>, whence it was called *The Order of the Purification of Women* (1549); but this title was altered in 1552, in order to prevent any misconception that might be put upon the word. Our service is mainly derived from the mediæval office:—

*Ordo ad purificandam mulierem post partum ante ostium ecclesiæ*<sup>4</sup>. *The Mediæval Office.*

*Primo sacerdos et ministri ejus dicant psalmos sequentes: ps. Levavi oculos meos. ps. Beati omnes. Gloria Patri. Sequatur:*

said to hope that which we do only wish or desire, but have not particular grounds to believe; only we are not sure of the contrary, or that the thing is impossible.' Bennet, *Paraphr.* p. 236. These clauses are altered in the American Prayer-Book:—'We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours:' and the words, 'as our hope is this our brother doth,' are omitted.

<sup>1</sup> 'Take away this (service of psalms, and prayers, and thanksgivings) which was ordained to shew at burials the peculiar hope of the Church of God concerning the dead, and in the manner of those dumb funerals what one thing is there whereby the world may perceive that we are Christian men?' Hooker, *Ecll. Pol.* v. 75, § 4.

<sup>2</sup> The Occasional Offices being arranged in a natural order, it may seem strange that this Thanksgiving should be placed after the Burial Service, which forms the natural close of the series. The reason of this is apparent from the custom of an earlier period, and which is still recognized in the rubric, with regard to Baptism. As in the Roman ritual, that sacrament was administered to infants within a few days of their birth; and the direction was continued in 1549, that the chrisoms should be brought to church at the purification of the mother of every child. This service, then, followed after that of Baptism; but it was not placed in that part of the Prayer-Book, in order that the series of offices concerning the child should be uninterrupted.

<sup>3</sup> Comp. Levit. xii. Luke ii. 22.

<sup>4</sup> Manual. Sar. Maskell, *Mon. Rit.* I. pp. 38 sq.

CHURCH  
ING OF  
WOMEN.

Kyrie eleison. Pater noster. Domine salvam fac ancillam tuam. Deus meus sperantem in te. Esto ei Domine turris fortitudinis. A facie inimici. Domine exaudi orationem meam. Et clamor meus ad te veniat. Dominus vobiscum. Oremus.

*Oratio.* Deus qui hanc famulam tuam de pariendi periculo liberasti, et eam in servitio tuo devotam esse fecisti, concede ut temporali cursu fideliter peracto, sub alis misericordiæ tuæ vitam perpetuam et quietam consequatur: Per Christum Dominum.

*Tunc aspergatur mulier aqua benedicta: deinde inducat eam sacerdos per manum dextram in ecclesiam, dicens:* Ingredere in templum Dei ut habeas vitam æternam et vivas in sæcula sæculorum. Amen.

*Review of the  
present Ser-  
vice.*

The address was prefixed when the office was translated into English, according to the custom of our reformers, of adding a few words to shew the meaning of the services to those who were to join in them. The Psalms were appointed in 1661<sup>1</sup>. Ps. cxvi. composed by David upon his recovery from some dangerous sickness, is applicable to any deliverance from peril: this therefore concerns the woman, as Ps. cxxvii. has more reference to the birth of the child, and is suited to excite the parents to thankfulness. The service of praise is followed by a simple form of prayer,—the lesser Litany, with the Lord's Prayer<sup>2</sup>, and versicles culled from the Psalms, after the ancient model, summed up in a short collect of prayer and thanksgiving<sup>3</sup>.

*The Rubrics.*

The rubric does not allow any private use of this service: it must be said in the church. But no direction is given to what part of the public service it is to be added. Probably it was intended to be said before the Communion Office<sup>4</sup>: custom has, however, sanctioned its insertion

<sup>1</sup> In the earlier Prayer-Books, Ps. cxxi. was retained from the old service.

<sup>2</sup> In 1661 the Doxology was added to the Lord's Prayer, since this is a service of thanksgiving.

<sup>3</sup> Before 1661 the Collect was more simply translated from the old form,—'O Almighty God, which hast delivered,' &c.

<sup>4</sup> It was said immediately before Mass, according to some Visita-



before the General Thanksgiving at Morning or Evening Prayer<sup>1</sup>. THE COMMINATION.

SECT. VII. *A Commination, or Denouncing of God's anger and judgments against sinners, with certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint*<sup>2</sup>.

This addition to the ordinary service on Ash-Wednesday is a memorial of the solemn public penitence, which formed so distinct a feature in the discipline of the early Church<sup>3</sup>. It is called a *Commination*, from the opening

tion Articles of the Bishop of Norwich (1536): Nicholls, *Addit. Notes*, p. 66. The rubric of the earlier Prayer-Books implies that this custom was retained: in 1549, the woman was directed to kneel 'in some convenient place nigh unto the quire door;' and in 1552, when the Holy Table, prepared for Communion, might possibly not be in the chancel, the woman was directed to kneel 'in some convenient place nigh unto the place where the table standeth.' But, as it appears, the custom of communicating had passed away, the service was read in the reading-pew; and hence the rubric (1661) directs the woman to kneel 'in some convenient place, as hath been accustomed.'

<sup>1</sup> The American rubrics assume that this Thanksgiving will be commonly inserted in the Morning or Evening Prayer; and either the whole service may be used, or the Lord's Prayer may be omitted, or the concluding prayer only may be said, at the discretion of the minister. The Psalm, as in other parts of this Prayer-Book, is supplied by 'a Hymn,' or selected verses from the 116th Psalm: the Lesser Litany is omitted, also the Doxology at the end of the Lord's

Prayer. The accustomed offerings are directed to be applied by the minister and churchwardens to the relief of distressed women.

<sup>2</sup> This title was added in 1661. In the first Prayer-Book it was simply, 'The first day of Lent, commonly called Ash-Wednesday;' and in 1552, 'A Commination against sinners, with certain prayers, to be used divers times in the year;' the alteration being made in accordance with a suggestion of Bucer, who wished this service to be used at least four times in a year (*Censura*, c. xxv.; *Script. Angl.* p. 491). No special days, however, were appointed; but in the reign of Elizabeth Archbishop Grindal inquired whether it was used at divers times; and 'for order sake,' named 'one of the three Sundays next before Easter, one of the two Sundays next before the feast of Pentecost, and one of the two Sundays next before the feast of the birth of our Lord, over and besides the accustomed reading thereof upon the first day of Lent.' *Visit. Art.* (1576) § 3; Cardwell, *Doc. Ann.* i. p. 398.

<sup>3</sup> See Bingham, *Antiq.* xviii. ch. i. and ii.; Guericke, sect. xix. pp. 93 sqq.



THE COM-  
MINATION.

address, or exhortation to repentance, in the course of which the curses of God against sin are recited. With the exception of this address, which, like the similar forms in our other services, is a composition of our reformers, the special prayers are the same which were used on this occasion in the mediæval Church, and perhaps in very early times<sup>1</sup>.

The Medi-  
æval Service.

*Feria iv. in capite jejuniî post sextam*<sup>2</sup>.

Ps. li.

The Lesser  
Litany ;  
The Lord's  
Prayer ;

*In primis fiat sermo ad populum si placuerit: deinde proster-  
nant se clerici in choro, et dicant septem psalmos pœnitentiales cum  
Gloria Patri; et antiphona, Ne reminiscaris. Kyrie eleison.  
Christe eleison. Kyrie eleison. Pater noster. Et hæc omnia  
sine nota dicuntur tam a sacerdote quam a toto choro, puero interim  
tenente vexillum cilicinum prope sinistrum cornu altaris: deinde  
erigat se sacerdos cum diacono et subdiacono, et solus dicat super  
populum conversus ad orientem coram dextero cornu altaris hoc  
modo. Et ne nos inducas in tentationem. Chorus respondeat,  
Sed libera nos. Salvos fac servos tuos et ancillas tuas: Resp.  
Deus meus sperantes in te. Mitte eis Domine auxilium de  
sancto: Resp. Et de Sion tuere eos. Convertere Domine usque  
quo: Resp. Et deprecabilis esto super servos tuos. Adjuva nos  
Deus salutaris noster: Resp. Et propter gloriam nominis tui,  
Domine, libera nos, et propitius esto peccatis nostris propter  
nomen tuum. Domine exaudi orationem meam: Resp. Et cla-  
mor meus ad te veniat. Dominus vobiscum: Resp. Et cum spi-  
ritu tuo. Oremus.*

The Ver-  
sicles.

The Prayer,  
'O Lord, we  
beseech thee,'  
&c.

*Oratio. Exaudi, Domine, preces nostras, et confitentium tibi  
parce peccatis: ut quos conscientia reatus accusat, indulgentia  
tuæ miserationis absolvat. Per Christum. Resp. Amen.*

'O most  
mighty God,'  
&c.

Then several collects were said; after which followed the ceremony of blessing and distributing ashes: the beginning of the prayer, 'O most mighty God,' &c. is taken from the *Benedictio Cinerum*, and the remainder formed from one of the preceding collects:—

<sup>1</sup> Palmer, *Orig. Lit.* ch. xi.

<sup>2</sup> Miss. Sar. fol. xxx. sqq.

Omnipotens sempiterne Deus, qui misereris omnium, et nihil odisti eorum quæ fecisti....

THE COM-  
MINATION.

Domine Deus noster, qui offensione nostra non vinceris, sed satisfactione placaris: respice, quæsumus, super famulos tuos, qui se tibi graviter peccasse confitentur: tuum est enim absolutionem criminum dare, et veniam præstare peccantibus; qui dixisti poenitentiam te malle peccatorum, quam mortem: concede ergo, Domine, his famulis tuis, ut tibi poenitiæ excubias celebrent, et correctis actibus suis conferri sibi a te sempiterna gaudia gratulentur. Per Christum<sup>1</sup>.

The general supplication, which is appointed to be said by the people after the minister, is also formed from portions of the ancient service:—

The Suppli-  
cations,  
'Turn thou  
us,' &c.

Convertimini ad me in toto corde vestro: in jejunio et fletu et planctu: et scindite corda vestra, et non vestimenta vestra: et convertimini ad Dominum Deum vestrum: quia benignus et misericors est; patiens et multum misericors; et præstabilis super malitia<sup>2</sup>...

*Et interim cantentur sequentes antiphonæ.* Exaudi nos, Domine, quoniam magna est misericordia tua: secundum multitudinem miserationum tuarum respice nos Domine... *Alia antiphona.* Juxta vestibulum et altare plorabant sacerdotes et Levitæ ministri Domini, dicentes: Parce, Domine, parce populo tuo; et ne dissipes ora clamantium ad te, Domine<sup>3</sup>.

This service differs from the other forms of public worship appointed in our Prayer-Book, in being entirely supplicatory. Instead of singing the Psalms, or reading them in a standing posture, the 51st Psalm, the Psalm of confession, is said by the priest and people kneeling. Then instead of pronouncing an absolution, the minister says two prayers, which are petitions for absolution; upon which the people plead for their own pardon in a series of

Review of the  
Service.

<sup>1</sup> Ibid. fol. xxxii.

<sup>2</sup> A portion of Joel ii. was read for the Epistle in the Mass which followed the ejection of the penitents

from the Church: *ibid.* fol. xxxiii.

<sup>3</sup> These anthems were sung during the distribution of the ashes: *ibid.* fol. xxxiii.

earnest supplications: and the service concludes with the blessing of the Jewish church turned into the form of a precatory benediction<sup>1</sup>.

#### SECT. VIII. *Forms of Prayer to be used at Sea.*

The first attempt at having special forms of prayer for use at sea was made by the rebel parliament, as a supplement to the Directory, when it was found that the proscribed Book of Common Prayer was used in all ships in which there was any observance of religion at all<sup>2</sup>. At the restoration, therefore, some proper forms were added to the revised Prayer-Book. They are not a complete office; nor are they arranged in any particular order: but as additions to the Common Prayer<sup>3</sup>, or as particular supplications, or thanksgivings, for deliverance from the perils of the sea or from the enemy, they are well adapted to their several occasions<sup>4</sup>.

<sup>1</sup> The American Prayer-Book does not contain this Office: but at the end of the Litany, before the general Thanksgiving, on Ash-Wednesday, the two prayers, 'O Lord, we beseech thee,' &c.; and, 'O most mighty God, and merciful Father,' &c., are appointed to be said; together with the supplications, 'Turn thou us, O good Lord,' &c.

<sup>2</sup> See above, p. 103; Lathbury, *Hist. of Convoc.* pp. 497 sq.

<sup>3</sup> The following is the first of the ARTICLES OF WAR:—'Officers are to cause public worship, according to the Liturgy of the Church of England, to be solemnly performed in their ships, and take care that prayers and preaching by the chaplains be performed diligently, and that the Lord's day be observed.'

<sup>4</sup> These forms are retained in

the American Prayer-Book, with the necessary changes of expression, such as *ships of war*, for *Her Majesty's Navy*, &c. This Prayer-Book also contains *A Form of Prayer for the Visitation of Prisoners*, which was 'treated upon by the Archbishops and Bishops, and the rest of the Clergy of Ireland, and agreed upon by Her Majesty's Licence in their Synod, holden at Dublin, in the year 1711.' (Bp Mant's *Book of Common Prayer, with Notes*;) and *A Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of His Providence, to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the civil authority; and also Forms of Morning and Evening Prayer to be used in Families.*

SECT. IX. *The Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons, according to the order of the United Church of England and Ireland*<sup>1</sup>. THE  
ORDINAL.

From the earliest times of Christianity persons have been solemnly set apart for the ministry of the Church by imposition of hands and prayer<sup>2</sup>. Presbyters and bishops may have been appointed to their office by election, or by the nomination of a Christian emperor<sup>3</sup>: but the fitness of the person was examined by ecclesiastical regulations<sup>4</sup>; and it was the bishop's office, or the metropolitan, if the party elect were himself a bishop, to ordain him according to certain rules and ceremonies<sup>5</sup>.

The only orders retained in the reformed Church of England are those which have claim to Apostolical antiquity<sup>6</sup>. The reformed Ordinal was prepared as a companion to the first English Prayer-Book in 1550<sup>7</sup>, and with a few changes was added to the revised Prayer-Book in 1552. The service was again revised by the Convocation in 1661<sup>8</sup>.

<sup>1</sup> Our Ordinal is retained in the American Prayer-Book, with a few necessary changes of phrase, and the omission of the oaths.

<sup>2</sup> Cf. Acts vi. 6; xiv. 23; 2 Tim. i. 6.

<sup>3</sup> See Bingham, *Antiq.* iv. ch. ii.

<sup>4</sup> *Ibid.* ch. iii. and iv.

<sup>5</sup> *Ibid.* ch. vi.

<sup>6</sup> These are the three *Ordines majores*. The *Ordines minores* were *subdeacons*, ὑποδιάκονοι, ὑπηρέται, assistants to the deacon: *acolyths*, ἀκόλουθοι, an office peculiar to the Western Church, attendants of the bishop when officiating, and also assistants to the subdeacon: *exorcists*, ἐπορκισταί, or ἐξορκισταί, originally those who enjoyed the gift of the Spirit to pray over the ἐνεργούμενοι, or δαιμονιζόμενοι, but

at a later period, an office extending to the care of the catechumens: *door-keepers*, ostiarii, *janitores*, θυρωροί, *πυλωροί*: *readers*, *lectores*, ἀναγνώσται, mentioned in Tertulian (*de Præscript.* c. 41): and *singers*, *cantores*, ψαλταί, to lead the ecclesiastical music, an office dating at latest from the middle of the fourth century. Guerike, § xiv. pp. 61 sqq. The seven orders of the Roman Church are the 'holy,' or greater, viz. the priest, deacon, and sub-deacon, and the lesser, viz. acolyte, exorcist, reader, and porter. See Cramp, *Text-Book of Popery*, p. 291, note.

<sup>7</sup> Above, p. 25.

<sup>8</sup> Lathbury, *Hist. of Convoc.* p. 288.

THE  
ORDINAL.Canonical  
Seasons.

The canonical seasons for ordination are the Sundays following the ember weeks<sup>1</sup>, although upon urgent occasion it may be administered upon some other Sunday or Holy-day. The canon also directs it to be done 'in the time of divine service,' that is, in the Communion Office, according to the universal custom of antiquity<sup>2</sup>; the particular time varying for the different orders: the ordination of deacons is before the Gospel; the ordination of priests is after the Gospel; and the consecration of bishops is before the Offertory.

At the reformation the ceremonial of ordination was much simplified, and the prayers were almost entirely new compositions: yet in the general arrangement of these services, and in the peculiarities which distinguish them from all others,—such as the introduction of the Litany into the Communion Office,—the 'form and manner' of conferring holy orders is the same that has been used for many centuries<sup>3</sup>. This will be seen in the following extracts, which contain all the passages where the mediæval furnished matter or hints towards the composition of the reformed Ordinal<sup>4</sup>.

*Celebratio Ordinum.*

'Qualiter  
Ordines gene-  
rales agan-  
tur.'

*Dum officium (Missæ) canitur, vocentur nominatim illi qui ordinandi sunt... Oratio. Deus qui conspicis...*

*Deinde sedeat episcopus ante altare conversus ad ordinandos, et archidiaconus capa indutus humiliter respiciens in episcopum cum his verbis alloquatur, ita dicens: Postulat hæc sancta ecclesia,*

<sup>1</sup> Canon XXXI. (1604): above, p. 240.

<sup>2</sup> Palmer, *Orig. Lit.* ch. xii. § 6.

<sup>3</sup> The whole question has been fully stated in Mr Walcott's recent volume on the *Ordinal*: see also the new edition of Courayer, *On the Validity of English Ordinations*,

Oxf. 1844, and a valuable tract by Bp Burnet, entitled *A Vindication of the Ordinations of the Church of England*, 2nd ed. Lond. 1688.

<sup>4</sup> Maskell, *Mon. Rit.* III. pp. 154 sqq. *Celebratio Ordinum*. Cf. Lib. Pontifical. Exon. (ed. Barnes, 1847), *Qualiter ordines generales agantur*, pp. 76 sqq.



reverende pater, hos viros ordinibus aptos consecrari sibi a vestra paternitate. *Resp. episcopi:* Vide ut natura, scientia, et moribus tales per te introducantur, immo tales per nos in domo Domini ordinentur personæ, per quas diabolus procul pellatur, et clerus Deo nostro multiplicetur. *Resp. archidiaconi:* Quantum ad humanum spectat examen, natura, scientia, et moribus digni habentur, ut probi cooperatores effici in his, Deo volente, possint.

*Quibus expletis dicat episcopus:* Auxiliante Domino, et Salvatore nostro Jesu Christo, præsentēs fratres nostri in sacrum ordinem electi sunt a nobis, et clericis huic sanctæ sedi famulantibus. Alii ad officium presbyterii, diaconii, vel subdiaconii, quidam vero ad cæteros ecclesiasticos gradus. Proinde admonemus et postulamus, tam vos clericos quam cæterum populum, ut pro nobis et pro illis, puro corde et sincera mente apud divinam elementiam intercedere dignemini, quatenus nos dignos faciat pro illis exaudiri: et eos unumquemque in suo ordine eligere, et consecrare per manus nostras dignetur. Siquis autem habet aliquid contra hos viros, pro Deo et propter Deum, cum fiducia exeat et dicat, verumtamen memor sit communionis suæ.

*Notice to the people, or 'Si quis.'*

*Tunc dicat archidiaconus:* Accedant qui ordinandi sunt ostiarii...lectores...exorcistæ...acolyti...subdiaconi...

*The Lesser Orders conferred.*

Recedant qui ordinati sunt subdiaconi; accedant qui ordinandi sunt diaconi et sacerdotes.

*Deinde accedentes qui ordinandi sunt diaconi et sacerdotes cum vestibus suis, et prostrato episcopo ante altare cum sacerdotibus et levitis ordinandis, postea duo clerici incipiant litaniam ..*

*Deacons, and Priests.*

*Cum ventum fuerit ad, Ut domnum apostolicum &c. Te rogamus &c.: Erigens se episcopus et vertens se ad ordinandos dicat: Ut electos istos bene+dicere digneris. Te rogamus. Ut electos istos bene+dicere, et sancti+ficare digneris. Te rogamus. Ut electos istos bene+dicere, sancti+ficare, et conse+crare digneris. Te rogamus.*

*The Litany, with special suffrage inserted.*

*Hoc peracto, genuflectat episcopus cum cæteris ministris, usque ad finem litanicæ...*

*Finita litania, redeant sacerdotes electi ad loca sua, remanentibus levitis ad consecrandum, et episcopus dicat eis sine nota, sedendo: Diaconum oportet ministrare ad altare, evangelium legere, baptizare, et prædicare. Quibus inclinantibus, solus episcopus qui eos benedicit, manum super capita singulorum ponat, dicens, solus*

*Ordination of Deacons.*

THE  
ORDINAL.

*secrete: Accipe Spiritum Sanctum. Quia non ad sacerdotium sed ad ministerium consecrantur. Sequitur præfatio super inclinatos diaconos: Oremus, dilectissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad officium diaconatus assumere dignatus est, bene+dictionis suæ gratiam clementer effundat, et consecrationis indultæ propitius dona conservet, et preces nostras clementer exaudiat: ut quæ nostro gerenda sunt ministerio, suo benignus prosequatur auxilio, et quos sacris mysteriis exequendis pro nostra intelligentia credimus offerendos, sua electione sanctificet...*

*Delivery of  
the Book of  
the Gospels.*

*Finita præfatione, tunc episcopus tradat cuilibet diaconorum stolam, dicens: In nomine Sanctæ Trinitatis, accipe stolam immortalitatis: imple ministerium tuum, potens est enim Deus ut augeat tibi gratiam, qui vivit et regnat... Post hæc tradat eis librum evangeliorum, dicens: In nomine Sanctæ Trinitatis, accipe potestatem legendi evangelium in ecclesia Dei, tam pro vivis quam pro defunctis, in nomine Domini. Amen...*

*Benedictio. Domine sancte, Pater fidei, spei, gratiæ, et perfectuum munerator, qui in cœlestibus et terrenis angelorum ministeriis ubique dispositis per omnia elementa voluntatis tuæ diffundis effectum: hos quoque famulos tuos speciali dignare illustrare aspectu, ut tuis obsequiis expediti, sanctis tuis altaribus ministri puri accrescant, et indulgentia puriores, eorum gradu, quos Apostoli in septenario numero, beato Stephano duce ac prævio, Sancto Spiritu auctore, elegerunt, digni existant, et virtutibus universis, quibus tibi servire oportet, instructi polleant. Per Dominum...*

*Ordination  
of Priests.*

*Post evangelium... dicat archidiaconus: Accedant qui ordinandi sunt sacerdotes<sup>1</sup>. Deinde episcopus dicat: Sacerdotem oportet offerre, benedicere, præesse, prædicare, conficere, et baptizare.*

<sup>1</sup> The address, and the questions that follow it, are in some degree peculiar to our Ordinal. They may have been modelled upon the corresponding portion of the office of consecration of bishops, and introduced to preserve uniformity in the several offices (Palmer, *Orig. Lit.* ch. xii. § 7). There is a short form of examination in an Ordinal of about the 11th century:—*'Episc. Est dignus? Resp. Dignus*

*est. Episc. Est justus? Resp. Justus est. Episc. Faciat illum Deus semper in suo servitio dignum et justum manere. Deinde interrogat episcopus presbyterum hic verbis: Vis presbyterii gradum in nomine Domini accipere? R. Volo. Vis in eodem gradu quantum prævales et intelligis secundum canonum sanctiones jugiter manere? R. Volo. Vis episcopo tuo ad cujus parochiam ordinandus es obediens*

*Benedicente eos episcopo postea, et manum super capita eorum tenente, et nihil eis dicente, et una manu tangente, et omnes presbyteri qui præsentes sunt, manus suas super capita eorum levatas teneant.*

*Sequitur præfatio sacerdotum :*

Oremus, dilectissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad presbyterii munus elegit, coelestia dona multiplicet, et quod ejus dignatione suscipiunt, ipsius consequantur auxilio...

*Sequitur consecratio.* Deus, sanctificationum omnium auctor, cujus vera consecratio, plenaque benedictio est, tu, Domine, super hos famulos tuos, quos presbyterii honore dedicamus, munus tuæ benedictionis effunde: ut gravitate actuum et censura vivendi probent se esse seniores, his instituti disciplinis, quas Tito et Timotheo Paulus exposuit, ut in lege tua die ac nocte meditantes, quod legerint credant, quod crediderint doceant, quod docuerint imitentur; justitiam, constantiam, misericordiam, fortitudinem, cæterasque virtutes in se ostendant, exemplo probent, admonitione confirment, ac purum et immaculatum ministerii sui donum custodiant: et per obsequium plebis tuæ, panem et vinum in corpus et sanguinem Filii tui sancta et immaculata benedictione transforment, et inviolabili caritate, in virum perfectum, in mensuram ætatis plenitudinis Christi, in die justi et æterni judicii, conscientia pura, fide plena, Spiritu Sancto pleni persolvant. Per eundem.

*Expleta autem hac oratione, genuflectendo coram altare incipiat episcopus hymnum<sup>1</sup>:*

*The Hymn,  
'Come, Holy  
Ghost,' &c.*

Veni, Creator Spiritus,  
Mentes tuorum visita:  
Imple superna gratia  
Quæ tu creasti pectora.

et consentiens esse secundum justitiam et ministerium tuum. R. Volo. Voluntatem tuam bonam et rectam ad perfectionem sibi beneplacitam Deus perducere dignetur. Tunc eo inclinato, imponat manum super caput ejus, et omnes presbyteri qui adsunt manus suas juxta manum episcopi super caput illius teneant: et ille det orationem

*super eum.* Martene, *Eccl. Rit.* II. 146.

<sup>1</sup> This hymn appears to have been introduced into this part of the offices of the Western Church late in the 11th century: Maskell, III. p. 211, note. Its composition has been attributed to St Ambrose, but it is not inserted among his works by the Benedictine editors.

THE  
ORDINAL.

Qui Paraclitus diceris,  
Donum Dei altissimi:  
Fons vivus, ignis, caritas,  
Et spiritalis unctio.

Tu septiformis munere,  
Dextræ Dei tu digitus:  
Tu rite promissum Patris,  
Sermone ditans guttura.

Accende lumen sensibus,  
Infunde amorem cordibus:  
Infirma nostri corporis  
Virtute firmans perpetim.

Hostem repellas longius,  
Pacemque dones protinus:  
Ductore sic te prævio  
Vitemus omne noxium.

Per te sciamus da Patrem,  
Noscamus atque Filium:  
Te utriusque Spiritum  
Credamus omni tempore.

Sit laus Patri cum Filio,  
Sancto simul Paraclito:  
Nobisque mittat Filius  
Charisma Sancti Spiritus. Amen<sup>1</sup>.

*Deinde dicat episcopus totam missam...*

*Antequam dicatur postcommunio, ponat episcopus manus suas super capitu singulorum, dicens*<sup>2</sup>: *Accipe Spiritum Sanctum: quorum remiseris peccata, remittuntur eis: et quorum retinueris, retenta erunt.*

<sup>1</sup> Brev. Sar. fol. cxvii. *In die Pentecostes, ad Tertiam.* Daniel, *The. Hymnol.* I. p. 215.

<sup>2</sup> This second imposition of hands, with the words, 'Accipite Spiritum Sanctum,' &c. appears not to be earlier than the 12th century: see Maskell, III. p. 220, *note*. The American Office retains our form of words, 'Receive the

Holy Ghost for the office and work of a Priest,' &c.; but provides also another which may be used in its stead, 'Take thou authority to execute the Office of a Priest in the Church of God, now committed to thee by the imposition of our hands. And be thou a faithful dispenser,' &c.

*Consecratio electi in Episcopum*<sup>1</sup>.

CONSECRATION OF BISHOPS.

*Incipit consecratio electi in episcopum, quæ est agenda die dominica, et non in alia festivitate, antequam missa celebretur. Ipse vero electus sacerdotalibus vestibus induatur, præter casulam...et duo comprovinciales episcopi deducant eum per manus coram metropolitano examinandum...Tunc dicat metropolitanus:* Antiqua sanctorum patrum institutio docet et præcipit, ut is qui ad ordinem episcopatus eligitur, antea diligentissime examinetur cum omni caritate, de fide Sanctæ Trinitatis, et interrogetur de diversis causis vel moribus, quæ huic regimini congruunt, et necessaria sunt retineri, secundum Apostoli dictum, manus cito nemini imposueris; et ut etiam is qui ordinandus est antea erudiat, qualiter sub hoc regimine constitutum oporteat conversari in ecclesia Dei, et ut irreprehensibiles sint etiam, qui ei manus ordinationis imponunt. Eadem itaque auctoritate, et præcepto, interrogamus te, dilectissime frater, caritate sincera, si omnem prudentiam tuam, quantum tua capax est natura, divinæ Scripturæ sensibus accommodare volueris? *Resp.* Ita volo, ex toto corde, in omnibus obedire et consentire.

The Address, 'Brother, forasmuch as, &c.

The Examination.

Vis ea quæ ex divinis Scripturis intelligis, plebem cui ordinandus es, et verbis docere et exemplis? *Resp.* Volo.

Vis traditiones orthodoxorum patrum, ac decretales sanctæ apostolicæ sedis constitutiones, veneranter suscipere, docere, atque servare? *Resp.* Volo.

Vis sanctæ Cantuariensi ecclesiæ et mihi, meisque successoribus subjectionem, et obedientiam per omnia exhibere, secundum canonicam auctoritatem, et decreta sanctorum pontificum? *Resp.* Volo.

*Tunc dicat pontifex:* Profitere.

*Hic legat professionem...* In Dei nomine. Amen. Ego N. talis ecclesiæ electus, et a te, reverende pater, nomine N. Cantuariensis archiepiscopi, totius Angliæ primas, consecrandus antistes, tibi et sanctæ Cantuariensi ecclesiæ metropoliticæ, tuisque successoribus in dicta ecclesia Cantuar. canonicè substituendis, debitam et canonicam obedientiam, reverentiam, et subjectionem, me per omnia exhibiturum profiteor et promitto, secundum decreta Romanorum pontificum tuorumque jurum<sup>2</sup>,

The Oath of Canonical Obedience.

<sup>1</sup> Maskell, *Mon. Rit.* III. pp. 241 sqq.

<sup>2</sup> This clause 'secundum—jurium,' has been erased, and the



CONSECRATION OF BISHOPS.

et prædictæ sanctæ Cantuar. ecclesiæ adjutor ero ad defendendum, retinendum, et conservandum, salvo ordine meo: sic me Deus adjuvet, et sancta Dei evangelica. Et prædicta omnia subscribendo propria manu confirmo<sup>1</sup>.

*Interrogatio.* Vis mores tuos ab omni malo temperare, et quantum poteris, Domino adjuvante, ad omne bonum commutare? *Resp.* Volo.

Vis castitatem, et sobrietatem, cum Dei auxilio, custodire, et docere? *Resp.* Volo.

Vis semper esse divinis negotiis mancipatus, et a terrenis negotiis vel lucris turpibus esse alienus, quantum te humana fragilitas concesserit posse? *Resp.* Volo.

Vis humilitatem, et patientiam in temetipso custodire, et alios similiter docere? *Resp.* Volo.

Pauperibus et peregrinis, omnibusque indigentibus vis esse, propter nomen Domini, affabilis et misericors? *R.* Volo.

*Tunc dicat ei pontifex:* Hæc omnia et cætera bona tribuat tibi Dominus, et custodiat te, atque corroboret in omni bonitate. Amen.

*Interrogatio.* Credis...?<sup>2</sup>

Credis etiam novi et veteris Testamenti, legis, et prophetarum, et apostolorum, unum esse auctorem Deum ac Dominum omnipotentem? *Resp.* Credo.

*Deinde cantor incipiat officium missæ de die... usque ad tractum... Interim archiepiscopus... accipiens vestimenta induet eum (qui ordinandus est) cum sandaliis, alba, stola, manipulo, tunica, dalmatica, et casula... Et ascendat ad altare... et sedendo dicit:* Episcopum oportet judicare, interpretari, consecrare, confirmare, ordinare, offerre, et baptizare.

Oremus, dilectissimi nobis, ut huic viro ad utilitatem ecclesiæ provehendo, benignitas omnipotentis Dei gratiæ suæ tribuat largitatem. Per Dominum.

following inserted in the margin: 'secundum jura et statuta hujus regni.'

<sup>1</sup> 'The promise of obedience to the metropolitan was not customary in the earliest ages. It seems to have commenced in Spain, where the 11th council of Toledo (675) directed that every ecclesiastical

person should promise obedience to his superior at ordination. In the 9th century the bishops of Gaul made written promises to obey their metropolitans.' Palmer, *Orig. Lit.* II. p. 291.

<sup>2</sup> Inquiries relating to the Holy Trinity, and the Eucharist.

*Et statim a duobus episcopis incipiatur litania.*

CONSECRATION OF BISHOPS.

*Finita litania . . . duo episcopi ponant et teneant evangeliorum codicem super cervicem ejus et inter scapulas clausum, et ordinatore super eum fundente benedictionem, episcopi qui adsunt manibus suis caput ejus tangant, et dicat ordinator: Veni Creator, ut supra. . .*

*The Litany, with special suffrage.*

*Post unctionem.* Hoc, Domine, copiose in ejus caput influat . . . Sint speciosi munere tuo pedes ejus ad evangelizandum pacem, ad evangelizandum bona tua. Da ei, Domine, ministerium reconciliationis, in verbis et in factis, in virtute signorum et prodigiorum. Sit sermo ejus et prædicatio non in persuasibilibus humanæ sapientiæ verbis, sed in ostensione spiritus et virtutis. Da ei, Domine, claves regni cælorum, ut utatur, non glorietur, potestate quam tribuis in ædificationem, non in destructionem . . . Sit fidelis servus et prudens, quem constituas tu, Domine, super familiam tuam, ut det illis cibum in tempore opportuno. . . Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti Deus. Per omnia sæcula sæculorum. Amen. . .

*The Prayer, 'Almighty God, and most merciful Father,' &c.*

*Postea det eis codicem evangeliorum, dicens: Accipe evangelium, et vade, prædica populo tibi commisso. . .*

*The delivery of the Book of the Gospels.*

*Quum datur baculus, dicat: Accipe baculum pastoralis officii: et sis in corrigendis vitiis pie sæviens, judicium sine ira tenens, in fovendis virtutibus auditorum animos demulcens, in tranquillitate severitatis censuram non deserens. . .*

*Benedictio super populum: . . . Sicque vos doctrinis spiritualibus et operibus bonis repleti in præsentī vita concedat: ut ad pascua vitæ æternæ cum cæteris ovibus suis vos pariter introducat. Amen.*

These Offices should be studied by the candidate for holy orders in the spirit of humble dependence on divine aid and the divine blessing, in which they were compiled. Only a few observations can here be made upon them. The desire is plainly expressed on the part of the Church, that all who conduct her offices shall be blameless in their conversation, zealous students of God's Word<sup>1</sup>, and guided

*Review of the Office.*

<sup>1</sup> See Bull, *Serm.* vi. 'On the Priest's Office.'

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by the Holy Ghost to undertake this ministry. Some of the necessary qualities may be known to others, and therefore testimonials are required<sup>1</sup>, and examinations are held: other qualities are in the secret mind of the candidate.

The inward  
call.

The first and principal qualification is the *inward call*, the motion of the Holy Ghost,—‘the good testimony of our own heart, that we have taken this office neither for ambition, covetousness, nor any evil design, but out of a true fear of God, and a desire to edify the Church<sup>2</sup>.’ The second principal qualification is the *true outward calling*, which refers to the regular way of admission to holy orders; and an open acknowledgment is required to be made of the validity of the orders which are about to be

The Oath of  
the Queen's  
Sovereignty.

conferred. The Oath of the Queen's Sovereignty<sup>3</sup> is taken by all ecclesiastical ministers, as the counterpart of the oath which is taken by the sovereign, to ‘preserve to the bishops and clergy, and to the churches committed to their charge, all such rights and privileges as by law shall appertain unto them.’ The only essentials of valid ordination are prayers or benedictions with the Apostolic imposition of hands<sup>4</sup>: and these are found in our Ordinal, united with a most simple and significant ceremony, viz.

Ceremonies.

<sup>1</sup> For these technical requirements, as well as the Acts of Parliament relating to the clergy, see Hodgson's *Instructions to the Clergy*.

<sup>2</sup> Calvin, *Inst.* iv. 3, § 11. See Beveridge, *Serm.* ix. ‘On the Preparatory duties for Holy Orders.’

<sup>3</sup> The oath of submission to the Pope, which was imposed on metropolitans in the 11th century, and afterwards on all bishops (Palmer, *Orig. Lit.* ii. pp. 290 sq.) was prohibited by Henry VIII.; and in its place the oath of the King's Supremacy was taken by the clergy (1531) with the proviso, ‘quantum per Christi legem licet.’

See Hook, *Church Dict.* Art. SUPREMACY. The word *sovereignty* was preferred by Elizabeth (see above, pp. 25, 53), and thus explained:—‘under God to have the sovereignty and rule over all manner persons born within these her realms, dominions, and countries, of what estate, either ecclesiastical or temporal, soever they be, so as no other foreign power shall or ought to have any superiority over them.’ *Injunctions* (1559), Cardwell, *Doc. Ann.* i. p. 233.

<sup>4</sup> Palmer, *Orig. Lit.* ii. p. 304. See Collier, *Eccles. Hist.* v. p. 366.

the delivery of the New Testament to a deacon, and the Bible<sup>1</sup> to a priest, and to a bishop. The ancient distinction between the orders of the clergy is also maintained, in the old practice of admitting to the diaconate by the hands of the bishop alone; while in the ordination of a priest, all the priests present together with the bishop lay their hands upon his head<sup>2</sup>; and in the consecration of a bishop, the bishops present join with the archbishop in the same solemn rite<sup>3</sup>.

<sup>1</sup> The Book of the Gospels was delivered to a deacon, and to a bishop, according to the rubric of the Sarum Pontifical. This rite in the ordination of a deacon was for many ages peculiar to the English Church, and was introduced into France, and thence into Italy, about the ninth or tenth century: Maskell, *Mon. Rit.* III. p. 199. In the consecration of a bishop, it appears to have been adopted in this country about the 12th or 13th century, soon after the adoption of the mitre: *ibid.* p. 275.

<sup>2</sup> 1 Tim. iv. 14.

<sup>3</sup> Cf. *Concil. Carthag.* iv. (398), can. II. 'Episcopus cum ordinatur, duo episcopi ponant et teneant

evangeliorum codicem super caput et cervicem ejus, et uno super eum fundente benedictionem reliqui omnes episcopi qui adsunt manibus suis caput ejus tangant.' Can. III. 'Presbyter cum ordinatur, episcopo eum benedicente, et manum super caput ejus tenente, etiam omnes presbyteri qui præsentes sunt manus suas juxta manum episcopi super caput ejus teneant.' Can. IV. 'Diaconus cum ordinatur, solus episcopus, qui eum benedicit, manum super caput illius ponat: quia non ad sacerdotium, sed ad ministerium consecratur.' Mansi, III. 951. This decree seems to have prevailed in the Latin Church: Bingham, *Antiq.* II. 19, § 10.

## APPENDIX I.

### *The Services for the State Holydays.*

#### APPENDIX I.

THESE four special Services<sup>1</sup> do not form part of the Book of Common Prayer, but are 'annexed to' it by the authority of a proclamation customarily issued at the commencement of each reign. Thus the authority for using them instead of the service enjoined by the Act of Uniformity, is the same as that which appoints any special service on the occasion of a fast, or thanksgiving day. This is, indeed, the only authority for the special service on the anniversary of the sovereign's accession, or for observing the day itself<sup>2</sup>. The observance of the three days (Nov. 5, Jan. 30, May 29) rests upon acts of parliament: the 5th of November is kept in memory of the Gunpowder-Treason, or Papist's Conspiracy<sup>3</sup>; the 29th of May, in memory of the birth and return of the king, Charles II.<sup>4</sup>; and the 30th of January, as a fasting day, in memory of the murder of king Charles I.<sup>5</sup>: and the Convocation provided a service for each of these occasions. While the Convocation (1661) was engaged upon the revision of the Prayer-Book, the Service for the 5th of November (1605) was revised, and the Offices for the 29th

*The Queen's  
Accession.*

*Offices for the  
three days  
sanctioned by  
Convocation.*

<sup>1</sup> See *The Original Services for the State Holydays, with Documents relating to the same*, by the Rev. A. P. Percival (1838).

<sup>2</sup> There is no Act of Parliament enjoining the observance of this day; but it has been observed with special prayers in every reign since the Reformation. The Service (1576, 1578) is printed in *Elizabethan Liturgical Services* (Park. Soc.) pp. 548 sqq. Canon II. (1640) enjoined the observance of the day, and recognized 'the particular form of prayer appointed by authority for that day and purpose,' (Cardwell, *Synodalia*, I. p. 392; Perci-

val, p. 25); but a later statute (1661, 13 Car. II. c. 12) forbade the enforcement of these canons (Percival, p. 8). A new form was compiled by command of James II. which, with some considerable alterations made in the time of Queen Anne, has been issued at the beginning of each succeeding reign. Cardwell, *Conferences*, p. 385, note; Lathbury, *Hist. of Convoc.* pp. 387 sq.

<sup>3</sup> Stat. 3 Jac. I. c. 1: Percival, p. 17.

<sup>4</sup> Stat. 12 Car. II. c. 14: *ibid.* p. 20.

<sup>5</sup> Stat. 12 Car. II. c. 30: *ib.* p. 19.



of May and the 30th of January<sup>1</sup> were sanctioned. But these Offices were not sent with the Prayer-Book to the parliament. Hence we have special services for these days which have what may be considered a sufficient authority, although not the force of law;—viz. the sanction of convocation and the crown. And if the history of these Offices ended here, there would perhaps be little dispute about their use, whatever might be said about the wisdom of retaining a permanent commemoration of such events<sup>2</sup>. But James II. ordered the 29th of May to be observed in a more general memory of the Restoration of the Royal Family, and accordingly altered the service which had been provided by Convocation for that day<sup>3</sup>. And William III. ordered the 5th of November to be observed also in memory of his landing in England, and altered that service accordingly<sup>4</sup>. Hence these Offices, in the shape in which they are now annexed to our Prayer-Book<sup>5</sup>, have only the authority of the crown, exercised too in times when such dispensing power was

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I.

altered by  
Royal authority.

<sup>1</sup> Two offices for the 30th of January were published in 1661. One of these contained a petition in allusion to the martyrs: 'that we may be made worthy to receive benefit by their prayers, which they, in communion with the Church Catholic, offer up unto thee for that part of it here militant.' This was laid aside, and another form published, which was again altered, as well as that for the 29th of May, by the Convocation in 1662. Lathbury, *Hist. of Convoc.* pp. 305 sq. The office for the 30th of January is not used on a Sunday, but is transferred together with the fast to the following day.

<sup>2</sup> 'Quantum ad conjurationis pulverariæ memoriam, omnino satius erat nefandum facinus inobscurare oblivione, quam renovare et revocare animos ad atrox et capitale odium. Accedit aliud ecclesiasticæ disciplinæ flagitium et dedecus. Indulsit ecclesia Anglicana illi festivitati, invitis inimici-

tiis dedicatæ, utique ad Christiani orbis particulam tantum pertinenti, quod denegavit summis solennitatibus Epiphaniæ, Annuntiationis, aliisque. Etenim si Insidiæ Pulverariæ, memoria sempiterna repetendæ ac recolendæ, incident in Dominicam, ex lege ecclesiæ cedit officium Dominicæ majori et commemoratur tantum in Liturgia Eucharistiæ.' Daniel, *Codex Liturg. Eccl. Ref.* p. 550, note.

<sup>3</sup> 'Some alterations were made in the services for the 30th of January, and the 29th of May, by the bishops, by authority of the crown, neither the convocation nor the parliament being consulted.' Lathbury, *Hist. of Convoc.* p. 313.

<sup>4</sup> Percival, p. 15. It was revised by Patrick: see Lathbury, pp. 333 sq.

<sup>5</sup> The particulars of the extensive changes introduced into these offices may be seen in Mr Percival's comparative arrangement of them, as sanctioned by convocation, and as now commonly printed.

APPENDIX 1. certain to be disputed, when James II. was introducing Popery, and William III. was favouring the Presbyterians.

Construction  
of the Ser-  
vices.

These Services are all constructed upon one model. They commence with proper sentences of Scripture: a canticle is appointed instead of *Venite*, compiled of single verses from the Psalms<sup>1</sup>: Proper Psalms, and Lessons: additional suffrages after the Creed: long proper Collects instead of the Collect for the day: a long Prayer to be inserted at the end of the Litany: and a proper Collect, Epistle, and Gospel<sup>2</sup>, in the Communion Office.

<sup>1</sup> Some of these adaptations appear to be of very questionable propriety, when expressions referring to the Lord Jesus Christ, in His suffering manhood, and in His kingly triumph, are applied to the human, though royal, subject of the special service. Thus Ps. ii. 2, is referred to the royal martyr in the crown service for the 30th of January; and Ps. lxxx. 17, (see Bishop Horne's *Commentary*) is applied to the *King*, in the service, as altered by William III. for the 5th of November.

<sup>2</sup> The preceding observation will apply to the Gospel for the 30th

of January (Matt. xxi. 33-41), which contains a prophetic description of the treatment which our blessed Lord should experience at the hands of the Jews. The Gospel for the 5th of November was originally Matt. xxvii. 1-10, containing the history of Judas betraying his Master: this 'for some good reasons' was changed by William III. for a passage (Luke ix. 51-57) intended to correct a mistaken zeal for religion, 'shewing us that our faith, be it ever so true, cannot warrant us to persecute or destroy those of different persuasions.' Wheatly.

## APPENDIX II.

### *Alterations in the Book of Common Prayer, prepared by the Royal Commissioners for the Revision of the Liturgy in 1689.*

THIS document, which from the above date to the present year has been supposed to be lost<sup>1</sup>, is now at length accessible<sup>2</sup>; and an abstract of it, as the last effort to make the Prayer-Book meet the requirements of dissenters, will form the natural conclusion of this endeavour to interpret its formularies by reference to its original sources, and subsequent history.

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The direction to say the Daily Prayer is thus altered:— *The Preface.*  
'And all priests and deacons that have cure of souls shall exhort the people of their congregations to come frequently to prayers on week-days, especially in the great towns, and more particularly on Wednesdays and Fridays, at least for the reading of the Litany: and where a congregation can be brought together, the ministers shall give their attendance for saying of Morning and Evening Prayer.'

The word *Priest* is altered to 'Minister,' and *Sunday* to 'Lord's day.'

The *Apocryphal Lessons* in the calendar of Saints' days are altered to chapters chiefly from Proverbs and Ecclesiastes. The *names of Saints*, which have not a proper service, the *Table of Vigils, &c.* are struck out.

*The Calendar.*

'Whereas the surplice is appointed to be used by all ministers in performing divine offices, it is hereby declared, that it is continued only as being an ancient and decent habit. But yet if any minister shall come and declare to his bishop that he cannot satisfy his conscience in the use of the surplice in divine service, in that case the bishop shall dispense with his not using

*Ornaments of the Church and of the Ministers.*

<sup>1</sup> See above, p. 143, note.

<sup>2</sup> 'Extracted from the original volume in the custody of the Archbishop of Canterbury at Lambeth Palace,' being a 'Return to

an Address of the House of Commons, Mar. 14, 1854, and ordered by the House to be printed, June 2, 1854.' pp. 110.

APPENDIX II. it, and if he shall see cause for it, he shall appoint a curate to officiate in a surplice.'

MORNING  
PRAYER.

An additional versicle and response is inserted:—'Enlighten our minds, O Lord. That we may understand the great things of thy law.'

The Can-  
ticles.

The 148th Psalm is substituted for *Benedicite*. The 100th Psalm is placed before *Benedictus*.

In the versicles after the Creed, the response, *Because there is none other that fighteth for us, &c.* is altered:—'That we may serve thee without fear all the days of our lives.'

In the Prayer for the Queen, the words *most gracious* are omitted; and after *heavenly gifts* is added,—'direct all their counsels to thy honour and glory: Bless all their righteous undertakings.'

Evening  
Prayer.

It appears to be intended to substitute 'Ps. 8' for *Magnificat*, and 'Ps. 134' for *Nunc dimittis*. The Doxology is also added to the Lord's Prayer throughout the book<sup>1</sup>.

The Athana-  
sian Creed.

A note is added to the rubric before the *Athanasian Creed*:—'The articles of which ought to be received and believed, as being agreeable to the Holy Scriptures. And the *condemning clauses* are to be understood as relating only to those who obstinately deny the substance of the Christian faith.'

The Litany.

Additional suffrages inserted in the Litany:—'From all infidelity and error, from all impiety and profaneness, from all superstition and idolatry.' 'From drunkenness and gluttony, from sloth and misspending of our time, from fornication, adultery, and all uncleanness.' 'From lying and slandering, from vain swearing, cursing and perjury, from covetousness, oppression and all injustice<sup>2</sup>.' *Sudden death* is altered:—'Dying suddenly and unprepared.' *The coming of the Holy Ghost* is altered:—'By thy sending of the Holy Ghost, and by thy continual intercession at the right hand of God.' 'That it may please Thee to take their majesties' forces by sea and land into thy most gracious protection, and to make them victorious over all our enemies.' 'That it may please Thee to incline and enable us to pray alway with fervent affection, in everything to give thanks, to depend upon Thee, and trust in Thee,

<sup>1</sup> Cf. *Exceptions of the Ministers* (1660), above, p. 115. instead of general expressions, cf. *ibid.* p. 114.

<sup>2</sup> For this use of particular,

to delight ourselves in Thee, and cheerfully to resign ourselves to thy holy will and pleasure.' 'That it may please Thee to endue us with the graces of humility and meekness, of contentedness and patience, of true justice, of temperance and purity, of peaceableness and charity.' 'That it may please Thee to shew thy pity upon all prisoners and captives, upon all that are persecuted for truth and righteousness' sake, upon all that are in affliction.'

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It is proposed to omit the Lord's Prayer, when there is a Communion. The *Gloria Patri* is struck out.

After the Prayer, 'We humbly beseech Thee, &c.' the following addition is made: '*Then the Minister continuing in his place shall use the Collect, Almighty God, to whom all hearts, &c. Then shall the Minister rehearse distinctly the Ten Commandments. . . . Or sometimes the Eight Beatitudes, especially on Communion days. See the Communion Service. Then shall follow the Collect for the day. Then the Epistle and Gospel. Then (if there be no Communion) the Nicene Creed. Then the General Thanksgiving, &c. The Prayer commonly called S. Chrysostom's. 2 Cor. xiii. 14. The grace, &c. Then the Minister shall declare unto the people what Holydays or Fasting days . . . (Rubr. after Nicene Creed) . . . enjoined by the King, or by the ordinary of the place, not being contrary to the laws of this Realm<sup>1</sup>. The Singing Psalm. Q. Of what translation? Q. Q. Whether the Minister may not here be directed to use in the pulpit before Sermon the Prayer for the whole state of Christ's Church, &c. accommodated to the purpose; or some such other prayer? Note, that when there is no Communion at all this shall be read in the same place with the rest of the Service.'*

The Conclusion of the Litany.

Additional Prayers:—'*A Preparatory Prayer for the receiving of the Communion, to be read on the Lord's day, or some weekday or days before.*' '*A Prayer to be said in any time of calamity. Q. of Prayers for the Army and Navy? Rubr. Whereas the Apostles did use prayer and fasting before they ordained, and that it has been the practice of the Church to enjoin fasts in the four weeks of the year commonly called Ember-weeks before the Lord's days appointed for Ordination, to implore the blessings of God upon*

Occasional Prayers.

Rubric before the Prayer in the Ember-weeks.

<sup>1</sup> Note:—'This rubric was occasioned by K. James's enjoining

his Declaration (which was against Law) to be read in churches.'



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*them that are to ordain, and upon those that are to be ordained: it is therefore earnestly recommended to all persons to spend some part of those days in prayer to God for his blessing on the Church, and on all that are to be sent out to officiate in it. And it is most solemnly charged on all that are concerned in Ordinations, chiefly on the persons that are to be ordained, to spend those days in fervent prayer, and fasting, for the due preparing of themselves to be initiated into Holy Orders. This rubric to be read immediately after the Apostles' Creed on the Lord's day next before any of the Ember-weeks.'*

*the Collects.*

The revision of the Collects is most extensive<sup>1</sup>, scarcely one remaining without some change, and an entirely new collect being proposed in by far the greater number of cases. The general feature in these alterations is the lengthening of the collect by the introduction of phrases from the Epistle and Gospel, such as abound in the devotional writings of the Non-conformists: e. g. the following is the first Collect for Good Friday:—'Almighty God, the Father of mercies, we beseech thee graciously to hear the prayers of thy Church, for which our Lord Jesus Christ was content to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross: and according to that new covenant which he sealed there with his precious blood, put thy laws into all our hearts, and write them in our minds; and then remember our sins and iniquities no more; for the sake of him who, when he had offered one sacrifice for sin, for ever sat down on thy right hand, and now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.' The following addition is made to the Collect for the second Sunday after Trinity:—'and give us grace to fear and love thee above all things; and to have bowels of compassion towards all our brethren, that so we may have confidence towards thee, and whatsoever we ask we may receive of thee, through Jesus our Lord.' And the following is substituted for the ancient Collect for the Sunday next before Advent:—'O Eternal God, who art faithful and true, and according to thy gracious promises hast raised up a glorious

<sup>1</sup> By 'Patrick, whose talents so well fitted him for the work. Burnet also assisted. They were then left to the final revision of

Stillingfleet, the style being polished by Tillotson. Nichols's *Defence*, 118, 179-196.' Lathbury, *Hist. of Convoc.* p. 324, note.

deliverer to us, who is the Lord our Righteousness; we beseech thee to stir up the wills of thy faithful people, that bringing forth plenteously the fruit of good works, they may be a people prepared for the Lord: and we pray thee, hasten his kingdom when he shall reign and prosper, and execute judgment and justice in all the earth. Grant this for thy infinite mercies' sake in Jesus Christ, to whom with thee, O Father, and the Holy Ghost, be eternal praise.' APPENDIX  
II.

Rubr. '*See the Commination. A Sermon or Homily then to be used.* Whereas the observation of the fast of Lent is an ancient and useful custom, designed for the bringing of all Christians to a serious examination of their lives past; to repent of their sins, and to fit themselves for the worthy receiving of the Communion at Easter; It is most earnestly recommended to all persons, but more particularly to all churchmen, to observe that time religiously, not placing fasting or devotion in any distinction of meats, but spending larger portions of their time in prayer, meditation, and true abstinence, and in works of charity, forbearing feasting and entertainments. Ash-Wednesday.

*This is to be read the Lord's day before Ash-Wednesday.'*

The proper Anthems for Easter-day are arranged as Versicles and Responses:—*Minister.* Christ our passover is sacrificed for us: therefore, &c. *People.* Not with the old leaven, &c. *Minister.* Christ being raised from the dead, &c. *People.* For in that he died, &c. *Minister.* Likewise reckon ye also, &c. *People.* But alive unto God, &c. *Minister.* Christ is risen from the dead, &c. *People.* For since by man came death, &c. *Minister.* For as in Adam all die, &c. *People.* Who is he that condemneth? It is Christ that died. *Minister.* Yea, rather that is risen again. *People.* Who is even at the right hand of God; who also maketh intercession for us.' Easter Anthems.

The fifth Sunday after Easter is called 'Rogation Sunday,' and has a new Collect:—'Almighty God, who hast blessed the earth that it should be fruitful and bring forth every thing that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy name, through Jesus Christ our Rogation Sunday.

APPENDIX II. Lord.' 'Deut. xxviii. 1—9' is appointed 'For the Epistle,' and 'S. Matt. vi. 25 to the end' is 'The Gospel.'

THE HOLY COMMUNION.

Rubr. '*When there is no Communion, there is not to be any Communion-service. The Minister that consecrates ought always to be an Archbishop, Bishop, or Presbyter.*

The Beatitudes.

The eight Beatitudes may be read after, or instead of the Ten Commandments, upon the great Festivals, the people kneeling, and responding after each<sup>1</sup>, 'Lord, have mercy upon us, and make us partakers of this blessing,' and after the last, 'Lord, have mercy upon us, and endue us with all these graces, and make us partakers of the blessedness promised to them, we humbly beseech thee.'

The Creed.

Note to the clause in the Nicene Creed,—'Who proceedeth from the Father and the Son;' 'It is humbly submitted to the Convocation whether a note ought not here to be added with relation to the Greek Church, in order to our maintaining Catholic communion.'

The Sentences.

The apocryphal sentences are omitted; and a rubric prefixed to four sentences<sup>2</sup>, directing them 'to be read only in those churches where the custom is that the minister has any share of the offerings.'

It is proposed to make a shorter form of warning, 'seeing in many parishes the returns of monthly communions are commonly known.'

First Exhortation.

Instead of the reference to Judas,—'lest by profaning that holy Sacrament you draw down the heavy displeasure of God upon you;' and instead of the mention of private absolution,—'let him come to me, or to some other minister of God's word, and open his grief, that he may receive such spiritual advice and comfort as may tend to the quieting of his conscience, and his better preparation for the holy Communion.'

Proper Preface.

A new Preface is added for Good Friday:—'Who hast not spared thine own Son, but delivered him up for us all, that by

<sup>1</sup> The Beatitudes are also given on another paper inserted in the book, with a distinct response or prayer after each: e.g. 'Our Lord Christ spake these words, and said, Blessed are the poor in

spirit: for theirs is the kingdom of heaven. Lord, have mercy upon us, and endue us with an humble and contented spirit,' &c.

<sup>2</sup> 1 Cor. ix. 7, 11, 13, 14; Gal. vi. 6, 7.

making himself a sacrifice for our sins, he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works. Therefore with angels, &c.’

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II.

In the Prayer in the name of the communicants:—‘that our souls and bodies may be washed and cleansed by the sacrifice of his most precious Body and Blood . . .’

Prayer of  
Humble Ac-  
cess.

Form for a second consecration:—‘O merciful Father, hear the prayers of thy Church, that have now been made unto thee in the name of thy Son our Lord Jesus Christ, who the same night that he was betrayed, took bread,—or the cup, &c.’

Second Con-  
secration.

The clause,—‘For thou only art holy; thou only art the Lord,’—is altered:—‘For thou only art the holy One of God; thou only art the eternal Son of God.’

Gloria in  
excelsis.

Additional Collects to be said ‘*when there is no Communion:*’—our present Collects for the 5th, 12th, 16th, 17th, 21st, 22nd, and 23rd Sundays after Trinity.

Rubric at the end of the Office:—‘*And in every great town or parish there shall be a Communion once a month: and in every parish at least four times in the year, that is, on Christmas-day, Easter-day, Whit-Sunday, and some Lord’s day soon after harvest, at the minister’s discretion. And all ministers shall exhort their people to communicate frequently.*’

Rubrics.

Addition to the declaration about kneeling:—‘But to take away all pretence of scruple, if any, not being satisfied herewith, shall some day in the week before they intend to receive the holy Communion, come to the minister of their parish, and declare that they are verily persuaded in conscience that they cannot receive it kneeling without sin; then the minister shall endeavour to give them satisfaction in this matter, after which, if they still press it, then the minister shall give them the sacramental bread and wine in some convenient place or pew without obliging them to kneel.’

‘None are to be sureties but such as either have received the Communion, or are ready to do it.’

PUBLIC  
BAPTISM.

‘Whereas it is appointed by this Office that all children shall be presented by Godfathers and Godmothers to be baptized, which is still continued according to the ancient custom of the Church, that so, besides the obligation that lies on the parents to breed up

Rubrics.

Parents may  
be Sponsors.



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II.

*their children in the Christian religion, there may be likewise other sureties to see that the parents do their duty, and to look to the Christian education of the persons baptized, in case of the default or death of the parents: yet there being some difficulties in observing this good and useful constitution, it is hereby provided, that if any person comes to the minister and tells him he cannot conveniently procure Godfathers and Godmothers for his child, and that he desires his child may be baptized upon the engagement of the parent or parents only; in that case, the minister, after discourse with him, if he persists, shall be obliged to baptize such child or children, upon the suretiship of the parent or parents, or some other near relation or friends.'*

*First Prayer.* 'Almighty and . . . and after the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst appoint water to be used in this sacrament for the mystical washing . . . ark of Christ's Church; and persevering in faith, hope, and charity, may so pass through this present evil world, that finally he may come to everlasting life, through . . .'

*Second Prayer.* ' . . may be regenerated, and receive remission of sin . . .'

Inserted before the address to the sponsors:—'*Then shall*

*The Sureties.* *the Minister, speaking to the congregation, ask, Who are the sureties for this child? Then may the parent or parents present their sureties, if there be any other besides themselves.'*

*Manner of baptizing.* 'He shall pour or sprinkle water upon it; or (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying, &c.

*Sign of the Cross.* 'Whereas the sign of the Cross is by this Office appointed to be used in Baptism according to the ancient and laudable custom of the Church, it is not thereby intended to add any new rite to the Sacrament as a part of it, or as necessary to it; or that the using that sign is of any virtue or efficacy of itself; but only to remember all Christians of the death and cross of Christ, which is their hope and their glory; and to put them in mind of their obligation to bear the cross in such manner as God shall think fit to lay it upon them, and to become conformable to Christ in his sufferings.

'If any minister at his institution shall declare to his bishop, that he cannot satisfy his conscience in baptizing any with the sign of the cross; then the bishop shall dispense with him in that particular, and shall name a curate who shall baptize the children of



those in that parish who desire it may be done with the sign of the cross according to this office.' APPENDIX  
II.

'The minister shall ask the parents or parent or the person that presents the child: Dost thou, &c. (as in Public Baptism) if the exigence will suffer it. And the sign of the cross to be used where the parents, or those that present the child are satisfied. Otherwise he shall proceed thus. Dost thou, in the name of this child, believe the articles of the Christian faith? *Ans.* All these I steadfastly believe. *Min.* Dost thou renounce the world, the flesh, and the devil? *Ans.* I renounce them all. *Min.* Wilt thou keep the commandments of Christ, and persevere in them? *Ans.* I will, God being my helper.'

PRIVATE  
BAPTISM.

Note: 'This to be retained, and also a larger one to be considered of, and that made by Dr Williams to be proposed in Convocation, in order to a review and acceptance of it.'

THE CATE-  
CHISM.

'Q. What do you learn further in this Creed?

Further Ex-  
plication of  
the Creed.

A. I learn that Christ hath had, still hath, and ever will have, a Church somewhere on earth.

Q. What are you there taught concerning this Church?

A. I am taught that it is catholic and universal, as it receives into it all nations upon the profession of the Christian faith in baptism.

Q. What privileges belong to Christians by their being received into this Catholic Church?

A. First, the communion of saints, or fellowship of all true Christians in faith, hope, and charity. Secondly, the forgiveness of sins obtained by the sacrifice of Christ's death, and given to us, upon faith in him, and repentance from dead works. Thirdly, the rising again of our bodies at the last day to a state of glory. Fourthly, everlasting life with our Saviour in the kingdom of heaven.'

At the end of the Answer, 'My duty towards God, &c.' the words are added,—'especially on Lord's days<sup>1</sup>;' and then follows a division of the Answer into four heads, in the form of a broken Catechism upon the first four Commandments; the last being,—'Q. What learn you by the fourth commandment?

<sup>1</sup> Proposed at the Savoy Conference; see above, p. 121.

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A. To serve him truly all the days of my life, especially on Lord's days.' A similar broken Catechism is inserted after the answer, 'My duty towards my neighbour, &c.' and also after the explication of the Lord's Prayer. In the latter part upon the Sacraments there are many verbal alterations with a view to greater plainness.

## CONFIRMATION.

A long exhortation is introduced 'to be read the Lord's day before a Confirmation;' and the *Preface* to the office is turned into an address at the time of Confirmation:—'You have been lately informed for what end you ought to come hither. And I hope you come prepared according to the exhortation then made to you; that is, with a serious desire and resolution openly to ratify and confirm before the Church, with your own mouth and consent, what your sureties promised in your names when you were baptized; and also to promise that, by the grace of God, you will evermore endeavour yourselves faithfully to observe such things, as you by your own confession have assented unto.'

The Prayer for the sevenfold gifts of the Spirit is altered:—'Renew and strengthen them, we beseech thee, O Lord, more and more, by the Holy Ghost the Comforter, and daily increase thy graces in them. Fill them with the knowledge of thy will in all wisdom and spiritual understanding; and enable them to walk worthy of their holy calling with all lowliness and meekness; that they may be blameless and harmless, the sons of God, without rebuke, shining as lights in the world, to the praise and glory of thy Name, through Jesus Christ our Lord.' A third prayer in the same strain is added before the Blessing; and also an 'Exhortation to the confirmed, who are to be required to stay and hear it.' The concluding rubric directs that '*none shall be admitted to Confirmation, but such as shall be judged fit to receive the Communion upon the next occasion.*'

## MATRIMONY.

## The Ring.

In the *Form of Solemnization of Matrimony*, the direction to publish the banns immediately before the Sentences for the Offertory is struck out. The ring is said to be '*used only as a civil ceremony and pledge*,' and is delivered with these words:—'With this ring I thee wed, with my worldly goods I thee endow: and

by this our marriage we become one according to God's holy institution. And this I declare in the presence of Almighty God, Father, Son, and Holy Ghost. Amen.' The service following the marriage-ceremony is directed to be said '*either in the body of the church, or at the Communion-table.*' After the declaration of the duties of husbands and wives, the collect. 'O Almighty Lord and everlasting God, &c.'<sup>1</sup> is added, with the blessing, 'The peace of God, &c.' The concluding rubric directs, — '*If the new married persons signify beforehand to the Minister that they desire the holy Sacrament, there shall be a Communion. If they do not, they shall be exhorted to receive it as soon as they have an opportunity.*'

APPENDIX  
II.

In the *Order for the Visitation of the Sick*, a direct form of interrogation is provided, concerning the sick person's repentance:—'Do you truly and sincerely repent of all your sins, and beg of God forgiveness of them through Jesus Christ? Do you, in this your sickness, submit yourself to the holy will of God, to be disposed for life or death, as to him shall seem good? Do you solemnly promise and vow, that if it shall please God to raise you up again, you will spend the rest of your life in his fear, and live according to your holy profession? Do you forgive all the world, even your greatest enemies...? Are you truly sorry for all the wrongs you may have done...? Are you willing to make reparation...? Have you made your will...? Is your conscience troubled with any weighty matter, in which you desire my advice and assistance?' After this follows the prayer, 'O most merciful God, &c.' and then the Absolution, which is retained with the addition of certain words:—'... and upon thy true faith and repentance by his authority committed unto me, I pronounce thee absolved<sup>2</sup> from...' 'Q. about a rubric or canon for the absolution of the excommunicate in extremis.' The Psalm is changed for a *Hymn*, composed of verses from the Psalms. At the end of the Office it was intended to add other occasional prayers, and among them one '*to be said with the family if the Minister be present when the person is departed, or be desired to come soon after,*' but this form was not composed.

VISITATION OF  
THE SICK.

<sup>1</sup> The second Collect at the end of the Communion Office.

<sup>2</sup> Cf. the Objections (1660), above, p. 124.

APPENDIX  
II.Communion  
of the Sick.

Note:—‘*The whole Office for the Sick may be used if the persons concerned can bear it, and desire it: otherwise the Minister is to proceed as is here appointed:*’ and to the rubric directing the order of administration, *last of all the sick person*, the words are added, ‘*unless the Minister perceive him ready to expire.*’

BURIAL OF  
THE DEAD.

The rubric directs that the Office is not to be used for the unbaptized, or excommunicate, or any that ‘*have been found to lay violent hands upon themselves; unless such of them as were capable had received absolution according to the former Office in the Visitation of the Sick.*’ ‘1 Thess. iv. 13 to the end,’ is appointed to be read as a shorter lesson in colder or later seasons. In the anthems at the grave, the words, ‘*through any temptations*’ are substituted for,—‘*for any pains of death:*’ and in the form of committing the body to the ground, the words are,—‘*...it hath pleased Almighty God to take out of this world the soul of our brother (or sister) here departed...dust to dust; in a firm belief of the resurrection of the dead at the last day, in which they who die in the Lord shall rise again to eternal life through...*’ The prayer, ‘*Almighty God, with whom do live,*’ &c. is entirely altered:—‘*...that it hath pleased thee to instruct us in this heavenly knowledge, beseeching thee so to affect our hearts therewith, that seeing we believe such a happy estate hereafter, we may live here in all holy conversation and godliness, looking for and hasting unto the coming of the day of God; that being then found of thee in peace, without spot and blameless, we may have our perfect consummation, &c.*’ The words in the Collect, ‘*as our hope is this our brother doth,*’ are omitted.

THANKSGIVING OF  
WOMEN.

A ‘*Psalm or Hymn,*’ composed of verses from the Psalms, is substituted for Ps. cxvi; and a rubric at the end of the office directs ‘*the Blessing to be used, if this Office be used before or after Service.*’

## THE COMMUNION.

‘*The proper Office for Ash-Wednesday.*’

A new preface is proposed, upon the subject of fasting, and the superstitious application of it to distinction of meats instead of humiliation before God; and then, instead of the curses from Deut. xviii. the Beatitudes are read, as in the Communion Office,



with the response after each, 'Lord, have mercy,' &c.; and are followed by 'the judgment of God denounced against sinners,' viz. 1 Cor. vi. 9, 10; Gal. v. 19—21; and Ephes. v. 5, 6; with a response, 'O Lord, preserve us from these sins, and from thy wrath which they justly deserve.' The address and the remainder of the service is retained with only a few verbal alterations.

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II.

Additional rubrics:—*'The persons who desire to be ordained, shall send their Testimonials to the Bishop from the place of their present residence at least a month before; and come themselves to be examined at least a week before. After the receipt of the Testimonials, the Bishop shall give order that public notice be given of their desiring Holy Orders, in the Church, Chapel, or College where they reside, the Lord's day before the Ordination.'* THE ORDINAL.

Note:—*'Whereas we have been often imposed upon by men pretending to Orders in the Church of Rome, it is therefore humbly proposed, whether, since we can have no certainty concerning the instruments of Orders which they shew, they may be admitted to serve as Deacons or Presbyters of this Church without being ordained according to the following Offices.'* Romish Orders.

Notes inserted in the *Ordination of Priests, 'i. e. Presbyters':* —*'Seeing the reformed Churches abroad are in that imperfect state that they cannot receive Ordination from Bishops; it is humbly proposed, whether they may not be received by an Imposition of Hands in these or such like words: Take thou authority to preach the Word of God, and to minister the holy Sacraments in this Church, as thou shalt be lawfully appointed thereunto.'* Orders of Reformed Churches.

*'Whereas it has been the constant practice of the ancient Church to allow no Ordination of Priests, i. e. Presbyters, or Deacons, without a Bishop, and that it has been likewise the constant practice of this Church ever since the Reformation, to allow none that were not ordained by Bishops where they could be had; yet in regard that several in this kingdom have of late years been ordained only by Presbyters, the Church being desirous to do all that can be done for peace, and in order to the healing of our dissensions, has thought fit to receive such as have been ordained by Presbyters only, to be ordained according to this Office with the addition of these words,—"If they* Presbyterian Orders.



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shall not have been already ordained..." *By which as she retains her opinion and practice, which make a Bishop necessary to the giving of Orders when he can be had; so she does likewise leave all such persons as have been ordained by Presbyters only, the freedom of their own thoughts concerning their former Ordinations. It being withal expressly provided that this shall never be a precedent for the time to come, and that it shall only be granted to such as have been ordained before the — day of — .*

Archbp  
Bramhall's  
Form of  
Letters of  
Orders.

The Letters of Orders are to be given them in the form used by Archbishop Bramhall<sup>1</sup>:—‘Non annihilantes priores ordines (si quos habuit), nec validitatem nec invaliditatem eorundem determinantes, multo minus omnes ordines sacros Ecclesiarum Forinsecarum condemnantes, quos proprio judici relinquimus; sed solummodo supplentes, quicquid prius defuit per canones Ecclesiæ Anglicanæ requisitum, et providentes paci Ecclesiæ ut schismatis tollatur occasio, et conscientiis fidelium satisfiat, nec ullo modo dubitent de ejus ordinatione, aut actus suos presbyteriales tanquam invalidos aversentur...’

Form of  
Ordination.

New hymns were to be composed in place of *Veni Creator*. ‘Whereas it was the constant practice of the Church to ordain by prayer, which practice continued for many ages, and that the pronouncing these words, “Receive the Holy Ghost,” in the imperative mood, was brought into the Office of Ordination in the darkest times of popery; it is humbly submitted to the Convocation, whether it be not more suitable unto the general rule the Church of England has gone upon of conforming herself to the primitive Church, to put these words in some such form as this:

‘Pour down, O Father of Lights, the Holy Ghost on this thy servant, for the office and work of a Priest in the Church of God, now committed unto him by the imposition of our hands, that whose sins he does forgive, they may be forgiven, and whose sins he doth retain they may be retained, and that he may be a faithful dispenser of God’s holy word and sacraments, to the edification of his Church, and the glory of his holy name, through Jesus Christ, to whom with the Father and the Holy Ghost be all honour and glory world without end. Amen.’

<sup>1</sup> See Bramhall, Works, I. p. xxxvii. (Ed. 1842).

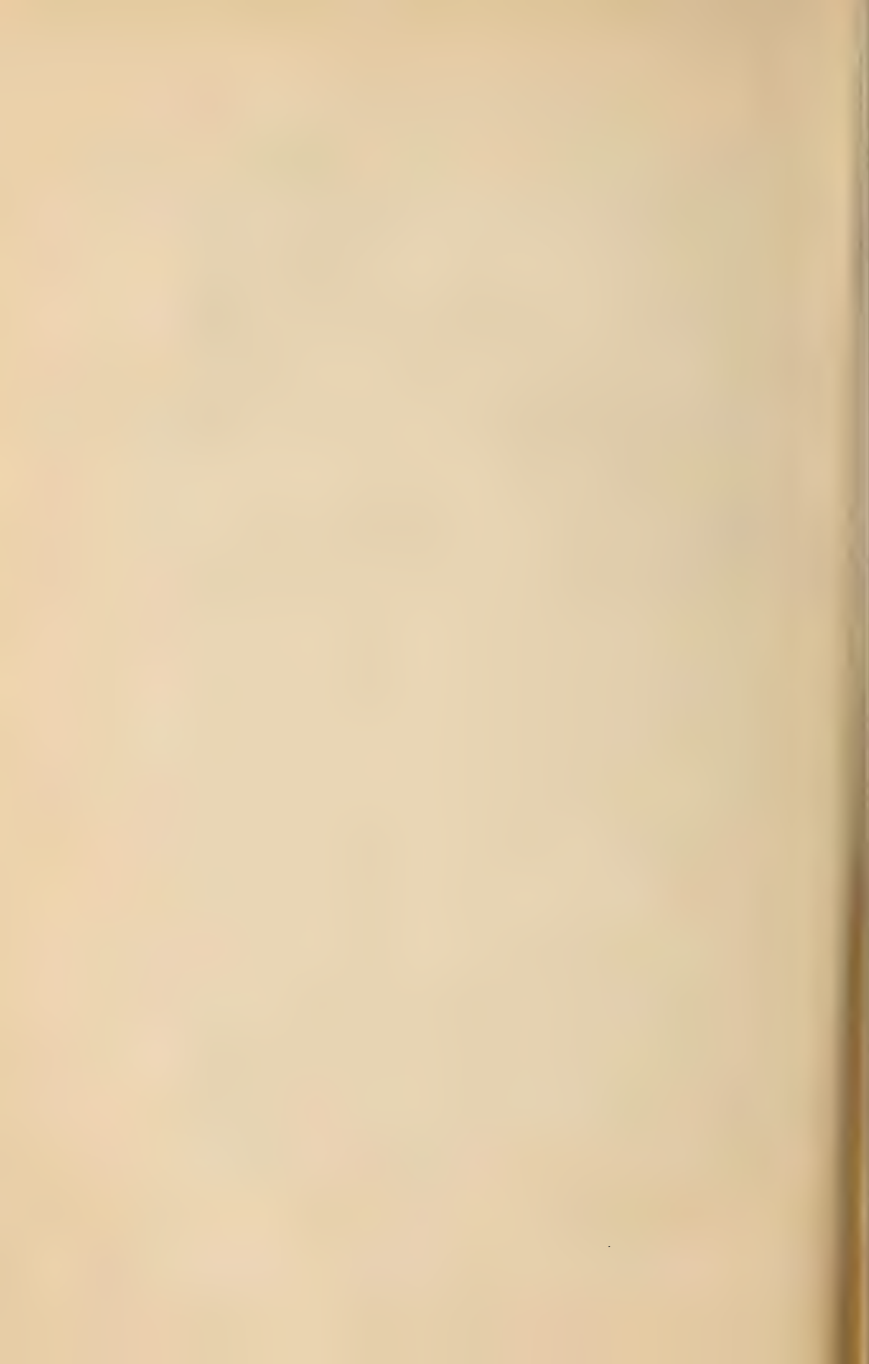
The form of words used by the bishop in the delivery of the Bible was to be prefaced by the phrase:—‘in the name of the Father, and of the Son, and of the Holy Ghost : Take thou authority, &c.’

The preceding with other alterations, amounting to about 600 articles, were prepared by the Commissioners<sup>1</sup> in an interleaved copy of a black letter edition of the Book of Common Prayer (1683—86). This Book remained in the hands of Archbishop Tenison, and afterwards passed with his papers into the possession of Dr E. Gibson, bishop of London, by whom it was placed in the Lambeth Library<sup>2</sup>.

<sup>1</sup> Above, p. 141. The Commission was dated the 17th of September, 1 William and Mary, 1689. A Diary of the proceedings of the Commissioners, from Oct. 3 to Nov. 18,

was written by Dr John Williams, which is also printed in the Parliamentary Return, in an Appendix of *Illustrative Documents*, pp. 91 sqq.

<sup>2</sup> *Ibid.* p. 89.



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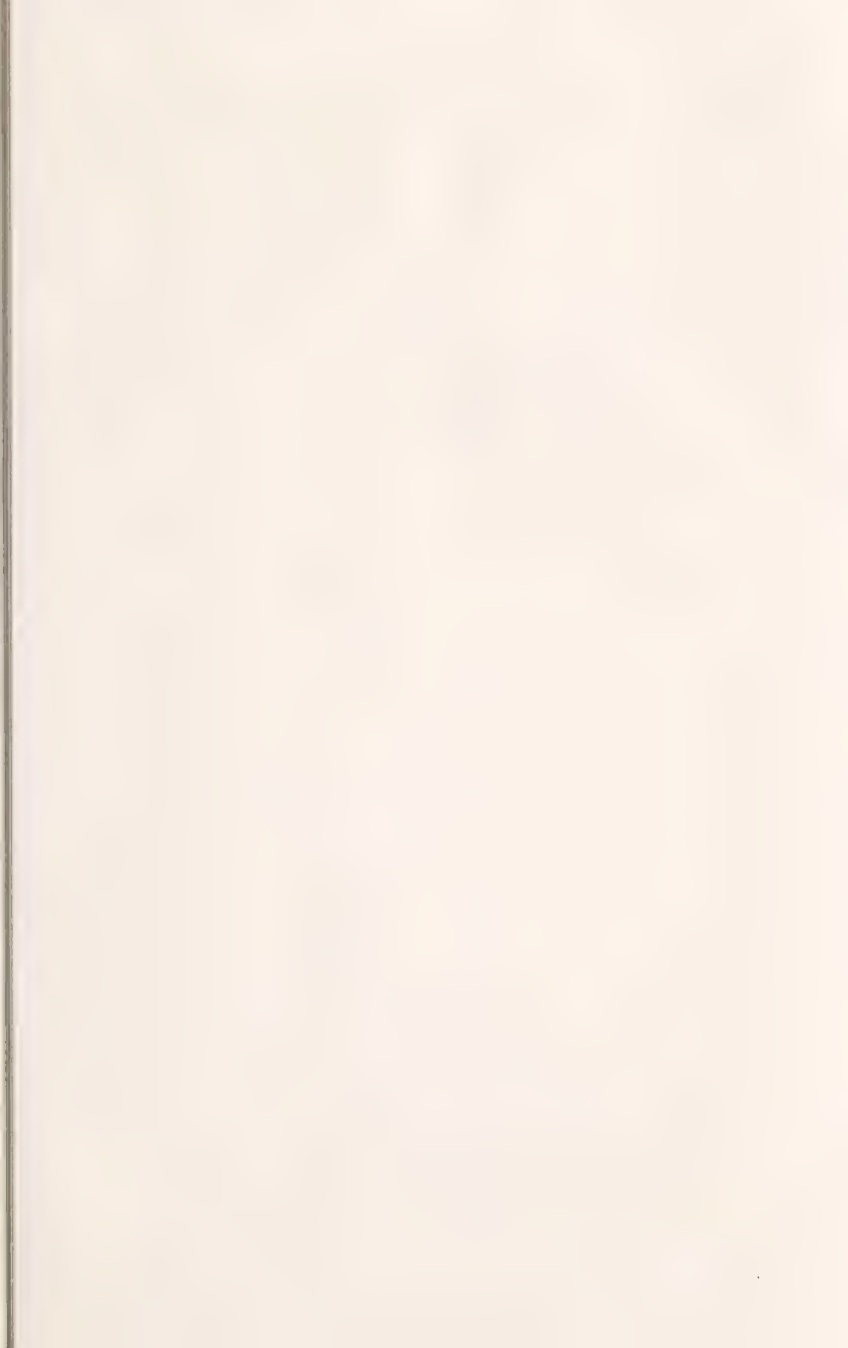
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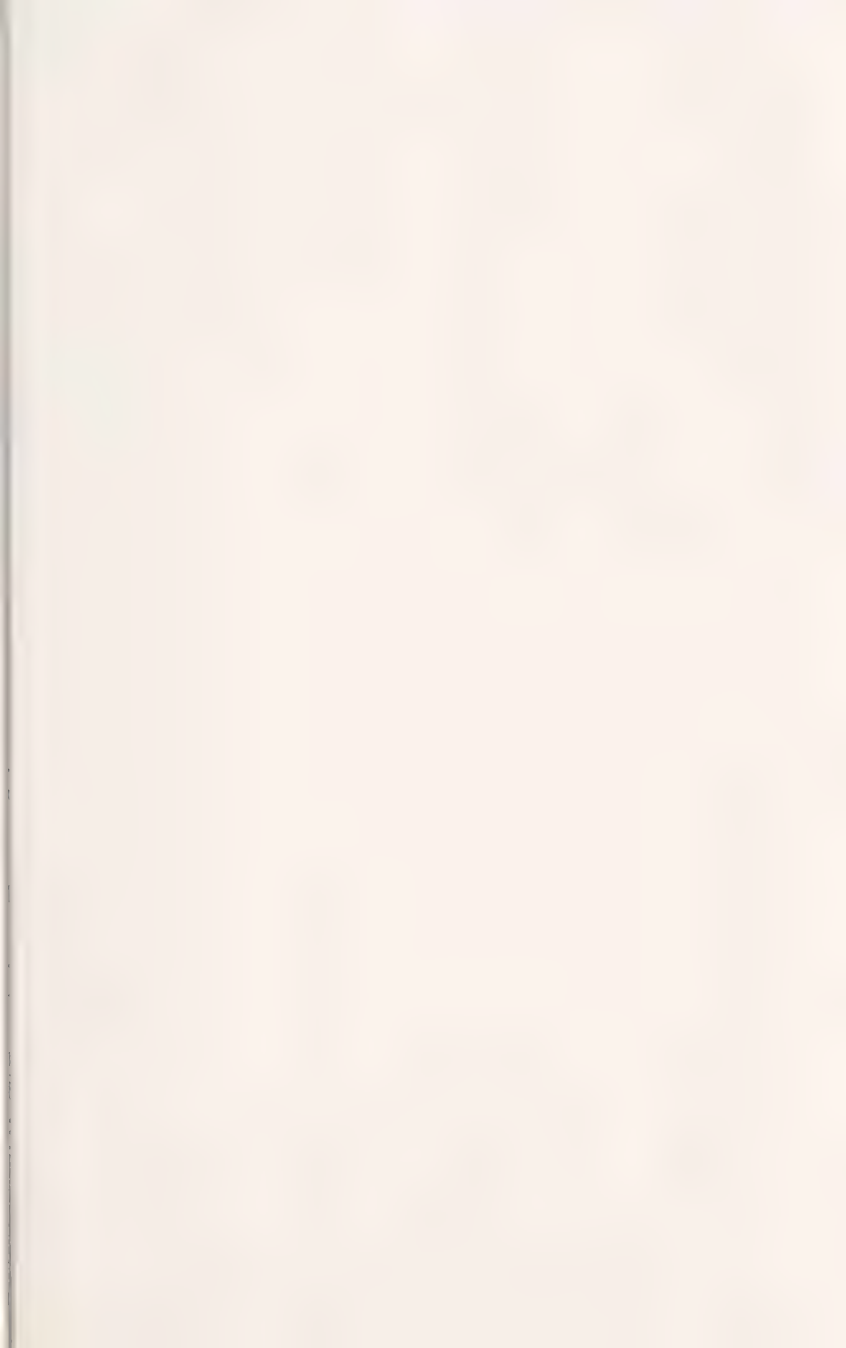
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